

LINGUISTIC SURVEY OF INDIA



compiled and edited by

G. H. GRIBBS, C.I.E., Ph.D., D.Litt., I.C.S.



VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

PART I.

SPECIMENS OF THE

BENGLISH AND ASSAMESE LANGUAGES.

LINGUISTIC SURVEY OF INDIA.

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SPECIMENS OF THE BENGALI AND
ASSAMESE LANGUAGES.

*Agents for the sale of Books published by the Superintendent of Government Printing,
India, Calcutta.*

In Germany.

HENRY E. KISS & Co., 63, Cornhill, and 45, Pall Mall, London.

R. & J. ARNOLD, 51, Bedford Street, Strand, London, W. C.

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CALCUTTA :

OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, INDIA.

1908.

ERRATA.

The following corrections are to be made in the *Linguistic Survey of India*, Vol. V, Part 1, Specimens of the Bengali and Assamese Languages:—

On page 4, second line of the marginal note—

For "and ancient French" read "an ancient French."

On page 75, line 3—

For "IRANIAN FAMILY" read "INDO-ARYAN FAMILY."

NOTE.

A list of the proposed volumes of the Linguistic Survey of India will be found after the title-page of the volume next herewith. It has been decided to issue such as it is printed, and not in the order of the numbers of the volumes. The first volume must be prepared after the others have been completed, as it will contain a summary and review of the whole work.

It is hoped that Vol. II, Parts II and III of Vol. III, Part II of Vol. V, and Vol. VI, will be issued at an early date.

The Linguistic Survey was commenced more than 10 years ago, and the statistics contained in it are necessarily based on the figures of the Census of 1891. So far as is possible, revised statistics based on the Census of 1901 will be given in the introductory volume.

The next volume will also contain a full explanation of the system on which the Survey has been conducted. It is sufficient to mention here that, except in a few talking instances, each dialect and sub-dialect is represented by a version of the parable of the Prodigal Son, printed in the vernacular character, when such exists, and also in the Roman character with an interlinear word for word translation. Other specimens of the more important dialects are also given. These are mainly phons of *folklore* recorded in the actual words of the persons who uttered them.

To each language or group of languages is appended a comparative list of words, grammatical forms, and two-phrase which will, it is hoped, be useful to comparative philologists. With a few additions, the words and phrases correspond to those found in Sir George Campbell's *Specimens of Languages of India* published in Calcutta in the year 1870.

An introductory sketch, a bibliography, and a brief account of the grammar is provided for each language. The same is done for each of the more important dialects, while the less important have short notices of their main peculiarities.

CONTENTS
COMPAGNIE DE VOIE GÉNÉRALE D'ÉCLAIRAGE,
1, RUE DE LA VILLE.

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Miao-Khaotic and Tai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 - " II. Koko, Naga, and Kachin groups of the Tibeto-Burman languages.
 - " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- " IV. Dravidic-Munda languages.
- " V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - " II. Hindi and Oriya.
- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Marathi).
- " VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri, and the "Non-Farakkhi" languages).
- " IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindi and Panjabi.
 - " II. Rajasthani and Gujarati.
 - " III. Hindiya languages.
- " X. Iranian family.
- " XI. "Gypsy" languages and cognates.

LINGUISTIC SURVEY OF INDIA

SYSTEM OF TRANSLITERATION ADOPTED

A.—For the International Alphabet, and others related to it.—

[illegible][illegible]

Vierzia (i) is represented by *ṛ*, thus *ṛamaḥ*: *bramahiḥ*. *Ṛasvata* (r) is represented by *ṛ*, thus *ṛṣi* *śāst*, *ṛṣi* *śāst*. In Bengali and some other languages it is pronounced *ṛ*, and is then written *ṛ*; thus *ṛṣi* *śāst*. *Ṛasvata* or *Chandra-bhāṣa* is represented by the sign " *ṛ* " over the letter modified, thus *ṛṣi* *śāst*.

For the Arabic alphabet, we selected 11 characters:

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	5
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Twelve is represented by a, thus $\frac{1}{2}$ seven. $\frac{1}{2}$ eight requires a represented by π —thus, $\frac{1}{2}$ six direct.

In the Arabic character, a final *alif* *h* is not transliterated,—thus *waḥid* becomes *waḥid*. When pronounced, it is written,—thus *al* *ḥadīth*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, *wa* has, not *waan*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) *gaurā*, pronounced *gaurā*; (Kannada) *wa* of *waḥ*; *wa* of *waḥ*, pronounced *wa*; (Biblic) *waḥ* *waḥ*.

EASTERN GROUP.

INTRODUCTION.

As its name implies, the Eastern Group of Indo-Aryan vernaculars includes the four Aryan languages which are spoken in the east of India, *viz.*, Assamese, Bengali, Oriya, and Hindi. The last-named has hitherto been considered as belonging to the Middle Group, but there can be no doubt that such a classification is erroneous.

Area in which spoken.

With a few isolated exceptions, the Aryan vernaculars of Assam, of the Lower Provinces of Bengal, of the Eastern Districts of the North-Western Provinces, and of the extreme east of the Central Provinces, all belong to the Eastern Group. Its western limit may be roughly fixed at the longitude of Thak in the Pynahat district of Oudh, say roughly 85° E., and it covers the rest of Aryan-speaking India as far as the eastern border of Assam, say, 97° E. Between these limits it is also spoken in the Nepal Tamsi along the base of the Himalayas, which form its northern boundary, and it extends south to about Jalpur in the Madras district of Vellorepetam, say latitude 12° N., where the (Eastern) Oriya meets, and shades off through the Halbi of Bastar (a mixed form of speech) into the (Southern) Masithi spoken in the Central Provinces.

On the other side of the Bay of Bengal it is spoken in the Chittagong district, and, southwards, into the district of Akyab where, at about N. lat. 10°, it meets Burman. It will thus be seen that this group of languages covers, roughly speaking, about fourteen degrees of longitude from east to west, and about nine degrees of latitude from north to south. In this area it is spoken by more than eighty-eight millions of people. This group of languages is bounded on the west by the Middle Group of Indo-Aryan dialects, which together form the Eastern Hindi language. In the extreme south-west, however, it is bounded by Halbi, which is spoken in the State of Bastar and the neighbourhood. Everywhere else it is bounded by non-Aryan dialects. Thus, on the south, it meets the Dravidian Telugu of the north-east of the Madras Presidency, while on the north and east it is bounded by a number of Tibeto-Burman languages spoken in the Himalayas and in the hill country of Assam and northern Burma.

Linguistic boundaries.

The languages which constitute the Eastern Group have been enumerated above. Their habitats will be found described with some minuteness in the notices devoted to each. Putting the state of affairs roughly, we may say that Assamese is the language of the Assam valley, in which it is spoken by 1,434,950 people; that Bengali is the language of Bengal proper and of Sylhet and Cachar, in which area it is the vernacular of 11,694,948 people; that Oriya is the language of Orissa and of the neighbouring portions of Madras and of the Central Provinces, the number of its speakers in this tract being 3,883,413; and that Hindi is the Aryan vernacular of the Provinces of Bihar and Oude Nagpur, and of the Eastern portion of the North-Western Provinces, where

Bengal.

English translation.

English translation.

It is the language of 36,246,957 people. In Assam, Chota Nagpur, and Orissa these languages are not by any means the only vernaculars of the country. They are rather the tongues of the more civilized settled tracts, the hills being mainly inhabited by aboriginal tribes who speak their own Tibeto-Burman, Dravidian or Monghol dialects.

The total number of speakers of the Eastern Group of Indo-Aryan vernaculars in their own homes is therefore as follows:—

Assamese	"	"	"	"	"	"	"	"	1,455,330
Bengali	"	"	"	"	"	"	"	"	41,899,343
Oriya	"	"	"	"	"	"	"	"	8,098,818
Bihari	"	"	"	"	"	"	"	"	36,892,967
Total									86,346,458

These figures only relate to those who speak the above languages in the areas in which each is a vernacular. As far as Assamese, Bengali, and Oriya are concerned, the Census Report for 1881 gives us the figures for the number of speakers of each in other provinces of India. Unfortunately similar figures are not available for Bihari, as that language was not separately counted in the Census. We have been able to roughly estimate the Bihari figures for the Provinces of Bengal and Assam, but no materials are available for other provinces. With this exception, the following is the total number of speakers of languages of the Eastern Group in all parts of India, as shown by the pages of this survey:—

Assamese	"	"	"	"	"	"	"	"	1,455,330
Bengali	"	"	"	"	"	"	"	"	48,049,186
Oriya	"	"	"	"	"	"	"	"	1,048,863
Bihari	"	"	"	"	"	"	"	"	37,182,589
Total									86,735,968

Allowing, therefore, for the speakers of Bihari in provinces other than Bengal and Assam, we shall be well within the mark if we estimate the total number of speakers of the languages of the Eastern Group of the Indo-Aryan vernaculars as over ninety millions of people.

If we compare these figures with the populations of European countries, we may say that the number of people who speak Assamese is about a quarter of the population of Roumania;¹ that the number of those who speak Bengali is greater than the population of Austria-Hungary;² that the number of those who speak Oriya is equal to more than half the population of Spain;³ while those who speak Bihari nearly equal the population of France.⁴ As for the ninety millions who speak languages

¹ 3,500,000.

² 41,000,000.

³ 17,000,000.

⁴ 38,515,000.

of the Eastern Group, we may compare it with the total populations of France and Germany combined,² or of France, Italy, Spain, and Greece.³

In stating these areas and those figures, it should be remembered that any such account can only be approximate; for, though for convenience sake we may talk of a language having definite boundaries, such are seldom really the case. Unless separated by some great natural obstacle, such as a range of mountains, a large river, or a tribe speaking a non-Aryan form of speech, the Aryan languages to a rule merge insensibly into each other. A well-known saying in this country is that the language changes every twenty miles, and such indeed is the fact. A native of India travelling that distance from his home would be sure to have his attention drawn to some expression, some name for a common article of everyday use, or some grammatical form, which was strange to his ears. It would be more correct but less convenient to say that, while the language spoken at Dihragarh in North-East Assam is extremely different, on the one hand, from that spoken at Tania in Fyzabad, and, on the other hand, from that spoken in Jalpur in Vangspohar, each of these three shades off so continuously, yet so imperceptibly into the other two, that it is impossible to say where it begins or ends. At twenty miles from Dihragarh, the change both to Bihari and to Gyiik has, although imperceptible, already commenced. At three hundred miles, the change is perceptible, but the characteristic signs which distinguish Bihari from Gyiik are not yet marked. From this point, which roughly corresponds to the western end of the Assam valley, we may draw two lines of progress, one through Northern Bengal into Bihari, and the other, through Eastern, Central, and South-Western Bengal into Gyiik. Gyiik itself merges into the Bhojia dialect of Murshid, this again into Nigappur Murshid, that again into Barui Murshid, that again into standard Murshid, and that finally into the Konkani Murshid spoken in the neighbourhood of Goa. To a man of Assam, Konkani would be utterly unintelligible, and yet he might travel from Dihragarh to Goa without being able to point to a single Indo-Aryan boundary stone between these two widely different languages. An ideal map of the Aryan languages of India would therefore present to the eye a number of colours gradually shading off into each other. It would be possible, but not convenient, to represent the localities in which various languages are spoken by this method. After all, what is wanted is definite information regarding a state of affairs which is essentially indefinite, a want which it is manifestly impossible to supply. It is most nearly supplied by selecting fixed points, where, at each, we are certain that a well-defined language is spoken, and, taking these as the foundations of our hypothesis, by drawing arbitrary lines showing the imaginary boundaries which do not exist, but which give the needed definite impression of the approximate area in which each recognised

France	.	.	.	.	.	.	.	.	.	84,457,000
Germany	.	.	.	.	.	.	.	.	.	55,278,000
									Total	139,735,000
France	.	.	.	.	.	.	.	.	.	84,457,000
Italy	.	.	.	.	.	.	.	.	.	31,000,000
Spain	.	.	.	.	.	.	.	.	.	17,000,000
Greece	.	.	.	.	.	.	.	.	.	3,000,000
									Total	135,457,000

Bengali.

form of speech is spoken. On this principle, the maps illustrating the relative position of the various languages which form the Eastern Group of Indo-Aryan vernaculars have been drawn up, and they should be accepted subject to the above explanation.

Aryan languages do not merge into non-Aryan languages in this way. A language of one family may occasionally borrow words of grammatical forms from a language of another, and this is all. Sometimes the necessity of intercourse has evolved a kind of 'pidgin' language, a jargon unworthy of the name of dialect, but even in this case its speakers talk their own language amongst their own people.

I have said that natural obstacles may prevent two Aryan languages from merging into another. There are some interesting examples of this fact in the Eastern Group. The language of the Chota Nagpur plateau is Bihari, while that of the district below the plateau, and immediately to its east, Munshiram, is Bengali. Here there is no merging. Bihari and Bengali live side by side as independent languages. Nay, there are even immigrants from the plateau who have settled in Munshiram, and who still speak Bihari in the midst of their Bengali-speaking neighbours. So, also, there are Bihari-speaking immigrants in Singhbhum, an Orissa district, who retain their original language as strangers in a strange land. On the other hand, where Bengali and Bihari meet north of the Ganges in a level plain, with little or no natural barrier between them, the languages so merge into each other that it would be impossible to draw a dialectic boundary line. A feeble barrier, it is true, does exist in the river Mahananda, and that has some slight influence in separating the two forms of speech.

We have seen that speakers of an Aryan language when living as strangers in a country in which another Aryan language, even a nearly related one, is spoken, retain the use of their ancestral tongue. This is, as might be expected, still more prominently the case where they have settled among an aboriginal population speaking non-Aryan languages, as is the case in Chota Nagpur. This is a peculiarity of Aryan speakers as distinct from the aboriginal tribes. It will be noted in future volumes of this Survey, how willingly an aboriginal tribe allows its own proper language to be corrupted by those of its more civilised Aryan neighbours, and how, in some cases, it has even abandoned its own language altogether, and has adopted in its stead one whose speakers claim, and are allowed, all the prestige that attaches in India to the caste-system. There are even instances in which an aboriginal tribe has abandoned its language for that of another non-Aryan family.¹

The earliest specimens of the Aryan vernaculars with which we are acquainted are the older hymns of the Rig-veda. These hymns probably represent the condition of the language spoken in North-

¹ The Eastern Group represents

and ancient Hindi form of

speech.

Western Hindustan at the time that they were composed, yet even they show several signs of dialectic differences. As a literary language, the form of speech preserved by them gradually developed into what is known as standard Sanskrit. On the other hand, as a group of cognate vernaculars, it took a different course in the mouths of the people, and branched out into different streams of living tongues as the Aryans spread and gradually advanced down the Gangetic valley.

The next stage at which we find these speeches is in the time of the celebrated

¹ A good example is afforded by the Thakri tribe, who have a language of their own which belongs to the Dravidic family. Yet the pages of this Survey will show that the Thakris who live in the Bengali-speaking district of Bardhaman speak a corrupt Bengali, while those of Bardhaman speak a corrupt form of a Dravidian language which is probably Thakri.

Adika, king of the city now called Patna, whose proclamations in the vernacular of his time date from about 300 B.C., and were scattered over the north of India, and even as far south as Mysore. These proclamations still exist, and the language in which they are couched is readily divided, according to the localities in which the inscriptions have been found, into an eastern and a western dialect. This language is commonly called Pali, and represents the same stage of development as that form of speech in which the Buddhist scriptures have been recorded.

Five centuries later we find the Aryan vernacular of India still further developed. It is now called the 'Paliyit' or 'natural' language, as opposed to the artificial Sanskrit. We find specimens of it in the dramatic compositions of the time, in poetical works, in contemporary inscriptions, and in the literature of the Jains. It then attracted the attention of native scholars and several contemporary grammars were written which dealt with its peculiarities. Taking the state of affairs thus reported as existing in about the eleventh century A.D., we find that the main division of the then Aryan vernacular of India coincided with that which we have observed as existing in the time of *Adika*, but that the process of fusion had proceeded much further. A large number of dialects existed covering the whole of Northern and Central India, which, if we exclude the languages of the extreme North-West, naturally grouped themselves into two main collections, an Eastern and a Western. If we confine ourselves to the valleys of the Jumna and of the Ganges, we find two principal languages spoken, one, *Śauraseni*, with its head-quarters in the Doab, which belonged to the Western, and another, called *Māgadhī*, with its head-quarters in the country round the modern Patna, which belonged to the Eastern Group. These two languages met and merged into each other in Oudh and the country across the Ganges to its south, and formed a dialect partaking partly of the nature of *Śauraseni* and partly of the nature of *Māgadhī*, which was known as *Andha-Māgadhī* or 'Half-Māgadhī.' Of these three languages, *Śauraseni* became the parent of Braj Bhashā and its connected dialects, including standard Hindi; *Andha-Māgadhī* of the dialects which are now known as Awadhi, Baghelī, and Chhattisgarhī, and which I have grouped together under the name of Eastern Hindi; and *Māgadhī* of all the languages of the Eastern Group of Indo-Aryan vernaculars. Just as the Eastern vernacular of *Adika*'s time branched out into a number of dialects, of which *Māgadhī* was the principal one, so *Māgadhī*, in the course of centuries has, in its turn, developed into four separate languages, of which Bengali and Hindi are the principal. Indeed this process of fusion had already commenced during Vedic times, for the latest Vedic grammarians of that language mention amongst the varieties of *Māgadhī*, a *Gauṛī*, a *Thakkī*, and an *Utkālī* or *Oḍḍī*. Hindi is the direct descendant of *Māgadhī* and is spoken in its original home. *Gauṛī* is the parent of the Bengali of Northern Bengal and of *Assamese*. Spreading to the south-west, *Māgadhī* developed into the Bengali of the Ganges Doab, and still further towards the rising sun, *Thakkī* (or the *Māgadhī* of *Bura*) became the modern Eastern Bengali. *Oḍḍī* is the representative of the ancient Utkālī.

It now remains to consider the characteristics of the Eastern Group of Indo-Aryan vernaculars, which differentiate them from languages of other groups, and in which they agree amongst themselves. In classifying languages, grammar rather than vocabulary must be taken as the test, and,

Outstanding characteristics of the Eastern Group.

applying this test, it will be seen that these characteristic points are numerous and important. Attention will also be drawn to the fact that in many cases Marāṭhī, the Southern Indo-Aryan language, agrees with the Eastern languages as against those of the West.

Taking first the phonetic system of the group, we find that the pronunciation of the consonantal vowel in all the languages, the letter *a*, is much

Phonetic system.

broader than in the west. In Assamese it has even the sound of *o* in 'glory,' in Bengali and Oriya it has commonly the sound of *e* in 'hot,' and sometimes the sound of *o* in 'hope,' and in Bihārī, the most western dialect of the group it is fainter, but has not yet achieved the western sound of *u* in 'nut.' Indeed, we may say that in this group the vowel has, generally speaking, two sounds, a short and a long one, the short being based on the sound of the *e* in 'hot,' and the second on the sound of the *o* in 'oil.' It represents a true pair of short and long vowels strange to the western languages, of which the short sound is heard in its genuine purity in Bengali, and the long one in Bihārī.¹ In an exactly similar way the long *a* has developed in the Eastern Group into a pair of short and long vowels, the first approaching the sound of the *e* in 'man,' and the second that of the *u* in 'falcon.' Of these only the latter occurs, so far as my observation extends, in the language of the west.² The vowels *e* and *o* have also each developed into a short and a long pair. This is also the case in Western dialects, but is far more common in, and is a most prominent feature of the Eastern group. The short *e* is pronounced like the *e* in 'net,' and the short *o* like the first *o* in 'promise.'³

As regards the consonants,—(1) the languages of the Eastern group show a marked preference for the letters *ṣ* and *ṣh* over the central *s* and *sh*. Even when one of the latter pair of letters is written, it is often pronounced merely as a dental. So also, except in Oriya, which is influenced by the Dravidian languages of Southern India, a *ś*-sound is always pronounced in the Eastern Group as if it were a dental *s*. In Assamese and Eastern Bengali this dislike to cerebral sounds is carried to an extreme, and every letter of that class is commonly pronounced as if it were a dental. On the other hand, as we go west, the tendency to emphasise the character of the cerebral letters is more and more marked, and the *ṣ* of the central *s* of Pāṇini is one of the most characteristic peculiarities of those languages. (2) Bengali and Assamese show great uncertainty in the pronunciation of the palatal letters. The farther east we go the greater is the tendency to pronounce a *ch* as if it were *ṣ* or *s*, a *ṣh* as if it were *ṣ*, and a *j* as if it were *s*. The same peculiarity is observable in Marāṭhī. (3) The Eastern languages cannot tolerate an initial *y* or *ś*, while one or other is often added euphonicallly in the Western languages. Thus, while Bihārī has a, this, a, that, Bihārī has *gai* and *mek*. (4) One of the most typical peculiarities of the Magadhī Prakrit was that it pronounced *a* as something like the English *at*. Exactly the same pronunciation prevails in Bengali at the present day. In Assamese the sound has been further weakened to almost the sound of the *ah* in 'back.' On the other hand, Bihārī and Oriya follow the western custom of pronouncing an *ah* as if it were *a*. This pronunciation of

¹ Compare the Bengali *glory*, a *ṣ*-form, pronounced 'glōh,' and the Bihārī *nut*, last, pronounced 'nūt' (the latter *u* represents the sound of *o* in 'oil').

² Compare the Bihārī *nut* 'nut,' in fact, in which the first *u* is pronounced almost like there is in the English word 'Harry.'

³ Compare Bihārī *ināp*, a daughter, last *ināh-dāh*; Bihārī *ghar* 'hot,' a house, last Bihārī *ghar* 'hot.'

saat is almost the only circumstance in which the modern eastern languages do not all agree in following the custom of the ancient Māgadhī.

Turning now to inflexion, it may be broadly stated that all the languages of the Eastern Group (and also Marāṭhī) show a greater tendency to inflexional synthetism than do those of the Western. Most of the inflexional procedure of the Western languages is carried out by the addition of separate words, which are still separate words even when added to the main base. For instance 'a house' is *ghar*. If, in Hindi, we wish to say 'of a house,' we must add the separate word *kā*, and, if we wish to say 'in a house,' we must add the separate word *meṭ*, thus, *ghar-kā*, *ghar-meṭ*. In other words, the language is, so far as this part of its grammar is concerned, in the analytic stage. On the other hand, those ideas in the Eastern Group are not conveyed by the addition of separate words but by true inflexion. Thus, Bengālī *ghar-ke*, Assamīse *ghar-ka*, Oṛiyā *ghar-ka*, Hindi *ghar-kā*, of a house; Bengālī, Assamīse, Oṛiyā, and Hindi, (cf. see Marāṭhī *ghar-ka*) *ghar*, in a house. In other words the language is, so far as this part of its grammar is concerned, in the synthetic stage. Again, in Hindi, 'I went' is *mai chālā*. It is necessary to state the person, or we shall not know who has gone. On the other hand, for the same idea, Bengālī has *chālāi*, Assamīse *chālā*, Oṛiyā *chālā*, and Hindi *chālāi* (cf. Marāṭhī *gātā*), in all of which the meaning of the first personal pronoun has much included as in the Latin *vel*. These words mean only 'I went.' They cannot mean 'you went' or 'he went.'

Descending to details, we shall commence with declension, or the inflexion of nouns and pronouns. As a broad rule we may say that every Indo-Aryan noun or pronoun has a direct and an oblique form in each number. The two forms are, it is true, often identical, but each exists, and each has all the same its separate origin. The identity of appearance, when it occurs, is only accidental. Thus, in Hindi, the word for 'house' has its direct form *ghar*, and its oblique form *ghar-kā*. Similarly the word for 'house' has its direct form *ghar*, and its oblique form also *ghar*, similar in appearance, but different in its origin. The former is derived from the Vedic word *grīha*, a house, and the second from the Vedic word *grīha-ka*, of a house. Words like *ghar-kā*, which then end in *kā* in Hindi, and have an oblique form in *kā*, are called strong forms of *a*-base, while words like *ghar* (properly *ghar-ka*) which in Hindi are pronounced as if they ended in a consonant, are weak forms of *a*-base. It may be stated, roughly speaking, that in languages of the Western Group strong forms of *a*-base are the only nouns whose oblique forms differ from their direct forms. In the Eastern Group, many weak forms of *a*-base have also oblique forms differing from the direct ones. Thus, in Hindi, *paṭar*, direct form, means 'a guard,' and its oblique form is *paṭar-kā*. In the Eastern Group, the direct strong form of *a*-base always ends in *kā*, but in the Western Group, it usually ends in *as* or *is*. The only exception is Panjābī, in which it ends in *kā*, which form has been borrowed from that language by literary Hindi. Thus, the word for 'house' in the Eastern Group is everywhere *ghar-kā*, but in the Western Group we have true Hindi *ghar-kā*, Gujarātī *ghar-kā*, and Panjābī, with its Indian literary Hindi, *ghar-kā* or *ghar-kā*. Here again Marāṭhī follows the Eastern Group. In the Eastern Group the oblique form of all strong *a*-base, and of all weak *a*-base whose oblique form differs from the direct, always ends in *kā*. But in the Western Group, except in Gujarātī and Rājasthānī, in the case of strong base only it

ends in *ā*. Thus, the oblique form of 'house' is throughout the Eastern Group *ghāyā*, but in Hindi it is *ghāyā*. Only in Gujarātī and Rājasthānī is it *ghāyā*. As for weak forms, both forms are the same throughout in the Western Group, but in the Eastern we have Bihārī *paṭṭā*, strongly mentioned, and *maṭṭā*, for striking, Bengali *maṭṭā*, of striking, Oriyā *maṭṭā*, of striking, and Assamese *maṭṭā*, of striking. In the last example, the final vowel of the base is the same, but has been shortened. The direct form of all three is either *maṭṭā* or *maṭṭā*. Similarly, the oblique form of the Marāṭhī *lāp*, a fallow, which is a weak *a*-base, is *lāpā*. Turning now to the formation of nouns, we see many points characteristic of the Eastern Group. The sign for the Indian case in Bengali, Assamese, and Bihārī is *ā*. The only Western sign which at all approaches this is the Hindi *ā*. In the Eastern Group the typical letter of the Genitive case is *r*, as in the Assamese *ghāyā*, the Bengali *ghāyā*, the Oriyā *ghāyā*, and the Bihārī, *ghāyā*. This is seen in the development of substantives of the Western Group, though we meet it in some of the pronouns. I have already drawn attention to the synthetic manner in which some of the Eastern nouns are formed.

Finally there is one important point that the case of the Agent, which in languages of the Western Group is used before the Past Tense of Transitive Verb, is altogether wanting in the languages of the Eastern Group.

Turning now to pronouns, we note first that the singular possessive pronoun in the

Pronouns.

East has *ś* for its medial vowel, but that in the West it has *ē* or *ā*. Thus, in Assamese, Bengali, and Bihārī 'my' is *mā*, and in Oriyā it is *mā*, but in Hindi it is *mā*, and in Gujarātī it is *mā*. Again, the relative and its connected pronouns end in *ś* in the East, but usually in *ā* in the West. Thus, Bihārī *śā*, Hindi *śā*, etc. There are several other differences of the same character.

It is in the conjugation of verbs that the languages of the Eastern Group show the most salient characteristics.

They have several forms of the Verb Subjunctive, some of which are common to all Indian languages, some of which are rare in the Western Group, and one, the Bengali *śāp* and Bihārī *śāp*, he is, which does not occur in it.

One peculiarity of the Eastern Group, which it shares with Marāṭhī, is what is known as the *ṭ*-past. In all these languages, the characteristic letter of the past tense is *ṭ*, which only appears, and then but rarely, in one language, Gujarātī, of the Western Group. As this tense is of very frequent occurrence, it gives a distinctive colour to the Eastern forms of speech, which is at once recognised by the most insensitive hearer. Thus, for 'he struck,' we have Assamese *maṭṭā*, Bengali *maṭṭā*, Oriyā *maṭṭā*, Bihārī *maṭṭā*, and Marāṭhī *maṭṭā*; but Hindi *maṭṭā*, Rājasthānī and Gujarātī *maṭṭā*, and Punjābī *maṭṭā*.

Another very pronounced characteristic of the Eastern Group is the *ṭ*-future. This it does not share with Marāṭhī. Thus, for 'show with strike' we have Assamese and Bengali *maṭṭā*, Oriyā *maṭṭā*, Bihārī *maṭṭā*; but Hindi *maṭṭā* or *maṭṭā*, Rājasthānī *maṭṭā* or *maṭṭā*, Gujarātī *maṭṭā*, Punjābī *maṭṭā*.

These are the principal characteristics of the Eastern Verb. There are others less important, but the above are sufficient to show how entirely different its conjugation is from that of the West.

¹ The usual sense is used for the examples, as the third person presents some complications which might mislead.

In syntax there is one most important difference between the Eastern and the Western Groups. In the latter the Past Tenses of Transitive Verbs are constructed passively. They do not say 'I struck him' but 'he was struck by me,' *mar-ai* and *mar-ai*. In the former this is not the case. The active construction is used throughout, as in the Bengali and *sakha* narratives, I struck him.

The alphabets used by the Eastern Group of languages follow geographical rather than linguistic lines. Thus, while the so-called Bengali alphabet is that usually adopted for writing Bengali and Assamese, a corrupt form of the Khmer alphabet is used for writing Bengali on the borders of Burma and the Kaiti for writing the same language on the borders of Siam. For Hindi, the usual alphabets are the Devanagari and the Kaiti, but the Oriya alphabet is used for the forms of Hindi spoken in Orissa. For Oriya the usual alphabet is the Oriya one, but in north Orissa, it is the Bengali, and on the borders of the Marathi and Eastern-Hindi-speaking countries it is the Devanagari. Full particulars of these alphabets will be found in the proper places. Suffice it to say here that they are all related to and based on the same system as the well-known Devanagari form of script. The only prominent irregularity is shown in the Chikani alphabet, used for Bengali on the Burmese frontier, in which the inherent vowel in each consonant is not a but *i*.



BENGALI OR BAṄGA-BHĀSHĀ.

This is the language of Lower Bengal, or the region of the Gangetic Delta and of the districts immediately above it and to its east.

It is called by those who speak it *Baṅga* or *Baṅga-bhāshā*,—the language of *Baṅga* or *Paṅga*. The former is the colloquial title, while the latter is the name found in literature. In Sanskrit, the word

*Paṅga*¹ meant Eastern and Central Bengal, but in modern times it is applied to the whole country in which the Bengali language is spoken. The word 'Bengali' is an English one, framed on the English word 'Bengal,' which may have been learned in Southern India,² where the word *Pangala* occurs in an inscription of the great Tanjore temple, dating from the 11th century A.D. From this word came the word *Baṅgālā* of the Arabic Geographers.³ From Arabia, it got into Persian, and we find Abū-l-ḥajj saying in the *Aḥad Aḥad*, "the real name of Baṅgālā is Baṅg." From Persian, the word *Baṅgālā* was adopted into Hindustani, and was used by Muhammadan writers in that language. So far as my reading goes it was not used by any of the classical Hindu writers, who still adhered to the proper name of the country,—*Baṅg*. From *Baṅgālā*, Hindustani writers formed the hybrid word *baṅgālī* and also the contracted word *baṅgālī*, both meaning 'of or belonging to Bengal,' 'Bengali.' The latter word has entered into English in the word 'baṅgalee,' which means a house after the Bengal fashion. 'Bengali' has been borrowed by some English writers, under a mistaken idea of correct spelling, and has been used instead of the English word *Bengal*, which is much as if an Englishman were to borrow the French word 'Allemaigne,' when he wanted to say 'Germany.'* As this is a word in the English language, I shall throughout use the English word 'Bengali' when referring to the form of speech now under consideration. For the reasons above stated, I shall avoid the form 'Bengali,' or, as some write it, 'Benghli,' with a dissonant accent on the second syllable. The sole advantage of the latter form is that it prevents ignorant English people from pronouncing the word as if it was 'Bāṅghlī,' with the second syllable short, and accents on the first and last syllables. The class of people who use this pronunciation are not likely to trouble themselves with the results of this Survey. In titles and headings, I shall give, as an alternative name, the word 'Baṅga-bhāshā,' which, as stated above, is the name given in Maray words to the language by the people who speak it.

¹ Most of what follows is based upon Fols and Burnell's *History of Bengal*, or *Baṅgal*. I have to thank Mr. Burnell for many kindly criticisms on this introduction.

² In *Elliot's History of India* we read by its own authorities, I. 11, the Arabic historian Baḥārī-l-ḥajj, quoting from an Arabic poem 1079 A.D., as stating a spelling of 'Baṅgālā,' but the spelling is very doubtful. There was, however, other authority.

³ The original *Udhakamā's History*, Vol. 2, p. 233) was *بازگاری* *Bāzgarī* called *Baṅgālī Baṅg*. Elliot calls it the title of a Baṅgālī name an endorsement between two tribes. There, as we say, were used by lower tribes throughout the country. Hence its name. The explanation is important of military name. Modern people derive the name from *Baṅga-Baṅg*, the state of *Baṅga*.

⁴ The word *Bāṅghlī* occurs in *Bengali* that is the name of the *Baṅgālī* language, but it is certainly borrowed in late years from Hindustani. The word does not occur in English literature, the nearest approach to it being the word *abengali*, which is, however, the name of a musical mode, and does not mean *Bengali*. In the inter-language *MMB* also occurs in the same sense as *Bāṅghlī*, &c., meaning the English language, and is common in the colloquial dialect. The form shows that it is taken from Hindustani, where under English influence, it is a title of the Muhammadan conquerors of the country.

⁵ *Bengal*.

The area in which Bengali is spoken may be roughly stated to coincide with the

Area in which spoken.

Frontage of Lower Bengal, as distinct from Chota Nagpur, Sikkim, and Orissa. The language also extends on the West into Chota Nagpur, being spoken in the eastern portions of that Division, below the plateau of Hazaribagh and Lohardaga. On the East it extends into the Assam Valley, where it gradually merges into the cognate Assamese language. It also occupies the Assam Districts of Sylhet and Cachar, which formerly were counted as a portion of Lower Bengal, and which in ancient times formed part of the original kingdom of Baidya or Vaidya. Here its further progress is stopped, in all three directions by the language of the wild tribes of the Hill tracts of the Assam Province. It stretches down the East littoral of the Bay of Bengal into Northern Burma, in way eastwards being similarly barred by the Hill tribes of Arakan. To the South, it meets the Burmese language in the District of Akyah. It reaches to the sea-coast along the North of the Bay of Bengal. From the mouth of the River Hooghly its southern boundary extends in a north-westerly direction across the centre of the District of Malangpore and then curves south again so as to include the Dhalbhum portion of the District of Singhbhum, running along the northern frontier of the Nily Native State of Mayurbhanja (Makurbhanj), till it meets its own western boundary. South of Singhbhum, in the north of the Native States of Koteahpur and Mayurbhanja there are large numbers of speakers of Bengali, principally of the Koyra caste; but these are immigrants from the north and north-east, and the true language of these states is Ojph. The extreme south-western boundary cannot be defined exactly, as it here shades off gradually into the cognate language of Orissa, and in the boundary part it is often difficult, or impossible, to say whether a man is speaking dialectal Bengali, or dialectal Ojph.

Its western boundary runs through the District of Singhbhum, and includes the whole of the District of Manikpur. It then meets the hill country of the Saurial Parganas in which languages belonging to the alien Munda family are spoken, and is forced in a north-westerly direction up to the River Ganges which it crosses near Rajmahal. Thence it runs nearly due north, following closely the course of the Mahanadi (Mahanadi of the maps) River, through the Districts of Malda and Purnea, up to the Nepal frontier. Except where it meets the unrelated Munda tongues of the Saurial Parganas (with which it shows no signs of mixing), the language merges gradually into the neighbouring Bihari spoken in Bihar and Chota Nagpur, but its manner of doing so is different north and south of the River Ganges. North of the Ganges, in the Districts of Malda and Purnea, there is an intermediate dialect, partly Bengali and partly Bihari, but with its grammatical construction mainly based on the stronger and more cultivated language of Bengali. On the other hand, on the borderland in Manikpur and Singhbhum, a large proportion of the uneducated classes (again principally Koyra) is bi-lingual, speaking by preference a corrupt form of the Bihari of Chota Nagpur, but able to use the western dialect of Bengali. Here, the country is a meeting place of nationalities. It is peopled partly from the east, Bengal, and partly from the west, Chota Nagpur, and the languages of each nationality mix but do not unite. A somewhat similar state of affairs, but to a less marked degree, exists north of the Ganges, in Malda, but, as a general statement, we may borrow a metaphor from another science, and say that, north of the Ganges, there is a chemical combination of the two languages, while, south of it, there is a mechanical mixture.

The lower range of the Himalayas from the northern boundary of Bengal. They are inhabited by wild tribes speaking various Tibeto-Burman languages. The line running along the north of the Terai in the Districts of Darjeeling and Jalpaiguri, (3) it meets the eastern boundary in the north of the District of Goalpara in Assam.

Both in regard to its means of cultivation, and to the number of people who speak it, Bengali is the most important of the four languages, Assamese, Bengali, Oriya and Kshatri, which form the Eastern group of the Indo-Aryan family. Like other members of the group, and like Marathi, it is more structurally developed than the languages of Hindustan Proper. The latter decline their nouns with the aid of postpositions, much as in English we perform the same function with the aid of prepositions. They freely use participles in the conjugation of verbs, and use the passive construction in conjugating the past tenses of those which are transitive. They do not say, 'I killed him,' but 'he was killed by me.' In Bengali, all this is in process of disappearing. The postpositions have been worn away by centuries of attrition, and have become simple terminations. The use of the participles in the conjugation of verbs has been steadily degraded by the addition of personal suffixes, which, a comparatively few generations ago, were separate pronouns used with the participles as in English at the present day. Although philologists tell us that the passive construction of the past tenses of transitive verbs still exists in the language, all trace of this has been lost in the literary language taught in grammar, and the verb is conjugated, according to English ideas, as straightforwardly as any in Latin or Italian.¹ The details of Bengali grammar will be given subsequently. I shall only mention here one more important peculiarity which the language shares with the others of the Eastern group. Bengali grammar has a very feeble sense of the distinction of number. In the case of Marathi, the distinction is hardly observed at all, except in the case of those referring to human beings; at most a kind of plural being formed by the addition of some noun of multitude. Thus, if a Bengali wishes to say 'dogs,' he must say, 'dog-collective,' or some such phrase.² In Pronouns, the singular of the first and second persons is not used in the literary language, except in expressing familiarity or contempt. In the third person, the singular pronoun is only used when respect is not intended, or when referring to an inanimate object. In all, the plural form is commonly used instead of the singular when referring to human beings. In the third person, when respect is intended, it is indicated either by the use of a special word, or by simply omitting the pronoun of the person. The plural being used for the singular, if it is necessary to emphasize the idea of multitude, the original plural is treated as if it was a singular noun, and a kind of

¹ In the dialectal language of the common people, an interesting relic of the passive construction of the transitive verb survives in many parts of Bengal. The third person singular of the past tense differs in Pronouns and, in introductory verbs, in Transitive verbs, it contains a corruption of its meaning 'by him' or 'by them.' Thus, *khail, let me; padhil, let him; let him* in introductory verbs, however, the third person verb is *aril, or* is sometimes without any word whatsoever. It is here exactly the past participle, without any personal termination. Thus, *gila (gill), or gill, let me; let him* (the benefit of my tongue operates) I may add that in these dialects, the Past Conditional (which is formed from the Present Participle) is always treated as if it belonged to an Imperative verb, even in the case of Transitive verbs.

² The demonstrative placed in ad with nouns signifying human beings is the only exception to this statement; and, philologically speaking, it is hardly an exception.

plural of a plural is formed on this basis.¹ In the case of Verbs, all forms of number is lost. The original first and second persons singular, are now only used in the literary language in speaking in contempt. The plural is now used for both numbers, though the original third person singular is employed when the subject (singular or plural) is inanimate or spoken of without respect.

The above remarks apply fully only to the literary language. In the dialects used by the uneducated, the singular forms of the pronouns and verbs are still used, and will frequently be met in the following specimens.

Literary Bengali, as now known, is the product of the present century. Its direct cultivators were Calcutta Pundits, who, however well-meaning, have raised the language by their learning. In connection with this point, I cannot do better than quote Mr. Holmes, who admirably sums up the state of affairs in the *General Report on the Census of India for 1881*.² He says:—

'Bengali has no doubt been unfortunate in the circumstances that have attended its development. The latest of all the Indian dialects to be recognized as a language at all, it dates in that capacity only from the diary of the Delhi Rajpoot. Bengali, too, is the Province of all others in which there is the widest gap between the small literary caste and the masses of the people. One of the reasons is that the vernacular has been split into two sections: first, the tongue of the people at large, which, as mentioned above, changes every few miles; secondly, the literary dialect, known only through the press, and not intelligible to those who do not the know Sanskrit. The latter form is the product of what may be called the revival of learning in Eastern India, consequent upon the settlement of the British on the Ganges. The vernacular was then forced into a mould, owing to the absence of scholastic *p* and the general neglect of the country during the Mogul rule. Instead of strengthening the existing web from the same material, every effort was made in Calcutta, then the only seat of instruction, to substitute upon the Indian old fabric a grotesque and elaborate pattern in Sanskrit, and to pillar from that tongue whatever in the way of vocabulary and construction, the learned considered necessary to satisfy the increasing demands of modern intercourse. He who looks to the clarity of others, says Swift, will always be poor; so Bengali, as a vernacular, has been stunted in its growth by the process of cramming with a class of food it is weak to assimilate. The simile used by Mr. Holmes is a good one. He likens Bengali to an overgrown child tied to its mother's apron-string, and always looking to her for help, when it ought to be supporting itself.'

As regards the pronunciation of these imported Sanskrit words, an extraordinary state of affairs exists, —parallelled, I believe, in no other language in the world. This is not the place for an elaborate description of the origin of the Indo-Aryans, but, in order to understand what has occurred, it is necessary to follow the course of the Bengali language from its earliest stage. This was some dialect closely akin to Sanskrit (it never actually was Classical Sanskrit) which existed in North-Western India, where the language of the original Aryans of India resembled that which we find in the hymns of the *Rig-veda*. The speakers of this language gradually migrated eastwards, and we find them in Bihar and Orissa in the year 550 B.C. We have specimens of their language, for their then King, Ashoka, has left us inscriptions scratched in his own words.

¹ Nearly all pronouns have, in the Eastern group, lost their original Sanskrit form, and what is now used in the Hindustani was originally the case of the *Agent*, which should properly only be employed before the past tense of Transitive verbs. A relic of the *Agent* case of Sanskrit is the Bengali *Samudhaya* singular form and which can only be used before Transitive verbs.

² P. 133.

His capital was at what is now Patna, and his language has since been called *Māgadhī* from *Magadha*, the ancient name of South India. As might be expected, the language had widely departed from standard Sanskrit. Inflections had become worn down, and inconvenient compound sentences had become simplified. Like a sensible man, Asoka, who wished what he had written to be understood, spelled his words as they were pronounced, and not in the old Sanskrit fashion, which no longer represented the actual sounds of the language. We now get a view of the vernacular spoken in Eastern India in the works of the Grammarian whose last and best representative for our present purpose was *Hansa-chandra*, who flourished in the middle of the twelfth century A.D. In the interval which had elapsed since Asoka's time, the language had developed greatly. The very vocal organs of the people had undergone a change and they found it difficult to pronounce letters which had been easy to their forefathers. As they pronounced them differently, they spelled them differently, and owing to the record left by *Hansa-chandra* we know how they did pronounce them. When they wanted to talk of the Goddess of Wealth, whom their Sanskrit-speaking ancestors had called *Lakshmi*, they found the form too much trouble to say, and so they simplified matters by saying, and writing, *Lakshī*. Again when they wanted to ask for cooked rice, which their ancestors called *bhakta*, they found this too hard to pronounce, and so said, and wrote, *bhakta*, just as the Italians find it too difficult to say *fastum*, and say, and write, *fatto*. Again, they could not pronounce an *a* clearly, they had to say *ah*. When they wanted to talk of the sea, they could not say *sigara*, but said and wrote, *sigara* or *sigara*.¹ As a last example, if they wanted to express the idea conveyed by the word 'external,' they could not say *bhāga*, and so they said and wrote, *ba/ga*.

Now, there is no doubt about the fact that it is from some eastern form of this *Māgadhī* language (or *Pāli*, as it is called) that Bengali is directly descended. The very same inexpertness of the vocal organs exist with Bengalis now, that existed with their predecessors eight hundred years ago. A Bengali cannot pronounce *ba* any more than they could. He cannot pronounce a clear *a*, but must make it *ah*. The compound letter *ga* troubles him, and instead he has to say *ga*. There are only a few examples of facts which might be multiplied indefinitely. Nevertheless, a Bengali when he borrows his Sanskrit words writes them in the Sanskrit fashion, which is, say, at least two thousand years out of date, and then reads them as if they were *Māgadhī* words. He writes *Lakshmi*, and says *Lakshī*. He writes *sigara*, and says *sigara*, or, if he is uneducated, *sigara*. He writes *bhāga*, and says *ba/ga*.² In other words, he writes Sanskrit, and reads and talks another language. It is exactly as if an Indian were to write *fastum*, while he says *fatto*, or as if a Frenchman were to write the Latin stem, while he says *ah*.³

The result of this state of affairs is that, to a foreigner, the great difficulty of Bengali is its pronunciation. Like English, but for a different reason, its pronunciation is not

¹ Spelled *sigā* in *Dīpavamsi*.

² The meaning of *ba* it will be explained subsequently. It represents the word of the *a* in 'bat'.

³ I should not wish it to be understood that Bengali pronunciation always reads in exactly the same way as that in which *Māgadhī* had written when it was described by *Hansa-chandra*. Bengali has preserved many other forms of pronunciation, all of which differently represent its Sanskrit spelling. Thus it has kept the word for 'gold' as *sigra*. But the Bengali pronounces *sigra*, the word *a* alone has long been hardly audible, which is, however, a development, as altogether a different line than that followed by the *Māgadhī* *śākhā* (*ga*). Such forms are so little due to the analogy, *sigra* becoming *sigra*, because (by this following *Māgadhī* word) the *sigra* is a sentence, because *sigra*. In other words, while Bengalis speak modern *Māgadhī* without knowing that they do so, they speak it badly.

represented by its spelling. The vocabulary of the modern Hindi language is almost entirely¹ Sanskrit, and few of these words are pronounced as they are written. Bengali themselves struggle vainly with a number of complex sounds, which the dialect of eastern Bengal has rendered their vocal organs unable, or loathly, to produce. The result is a number of half-pronounced consonants, and broken words, not provided for by their alphabet, amid which the unfortunate foreigner wanders without a guide, and for which his own language is as unready as is a Bengali's for the sounds of Sanskrit.² All this has already been said, and in far greater detail, by Rāma Srinācharāya Gangūlī in an excellent article in the *Calcutta Review* for the year 1872.³ He sums the matter up in the following words, which are of special value as coming from a well-known scholar, whose native language is Bengali:—

"The grammar of written Bengali differs considerably from the grammar of current Bengali. The latter words, understood by all, every one who knows to read, have to learn Sanskrit substantives, and in many cases old Bengali substantives likewise, which, having dropped out of colloquial speech, still retain their place in the language of books. The Sanskrit words, as used in Bengali, become not for the most part Sanskrit only to the eye, but even to the ear; for though written just as they are in Sanskrit, they are pronounced in such a way as to render them almost unintelligible to those unacquainted with the corrupt pronunciation of Sanskrit that prevails in Bengal."

Bengali has a fairly voluminous literature dating from prehistoric times. According to the latest authority, its oldest literary record is the song of Manik-chandra, which belongs to the days of the Buddhists, though it has no doubt been considerably altered in the course of centuries through transmission by word of mouth. Of the well-known authors, one of the oldest and most admired is Chandi-dāsa, who flourished about the 14th century, and wrote songs of considerable merit in praise of Krishna. Since his time to the commencement of the present century, there has been a succession of writers, many of whom are directly connected with the religious sects instituted by Chaitanya (early part of the 16th century). In the 18th century Kāli-dāsa translated the *Mahā-Bhārata* and *Kṛitā-dāsa* the *Rāmāyana* into the vernacular. The principal literary figure of the 17th century was Makachandera who has left us the two fine volumes entitled *Chandi* and *Śrīmatara* Sandagar. It is the greatest pity that these two fine works are not available to readers in an English dress. With Makachandera, whose name appeared but rather artificial *Śūdrā-chandra* appeared in the 18th century, the list of old Bengali authors may be brought to a conclusion. Their language offers a marked contrast to the Pāṇḍit-ridden language of the present century. They wrote in genuine vernacular Bengali, and the conspicuous success of many of them shows how harmless is the collection of some writers of the present day, that Bengali needs the help of its huge imported Sanskrit vocabulary to express anything except the simplest ideas. The modern literary Bengali arose early in the present century, and each decade it is becoming more a slave of Sanskrit than

¹ If we take a well-known standard work, the *Parāśara-parāśitāśana* nothing of the words on the first page shows that eighty-eight per cent. are pure Sanskrit, and do not belong to the Bengali language. If we seek to know how much is due to the modern language given us literature by the Purāṇa, we can apply a similar test to the first page of the old poet Chandi-dāsa (14th century), and we shall find that only thirty per cent. of the words are Sanskrit, that there are 70 words of the simplest character, and that, save a few proper names, no attempt is made to spell them as they are pronounced.

² I am aware that almost identical reasons might be made regarding the language who live in India. But that they do not diminish the difficulty of the pronunciation of literary Bengali. To an uneducated person of the date the pronunciation of these words is as difficult as it is to an Englishman. I have asked three men a woman in the Western-Box to read a series of five hundred syllables, some being errors, and told to say the word perfectly, if possible. It is needless to say that that word is not pronounced by educated Bengalis as it is spelled. Columns of the spelling and vocabulary of modern literary Bengali will show "Concordance," but this is more playing with words. If that is the meaning of the term, then an English Concordance is a person who wishes to retain all the difficulties, and all the complex isolated evidence of the past of given 1800, but to administer them by the force of his own wisdom. To change the metaphor,—by all means let writers of Bengali write in Sanskrit. If they find it they can; but they have no right to insist that one remember by writing has not into the world accompanying in the desire of his great-grandfather.

³ See list of references below.

before. It has had some excellent writers, notably the late Bankim-chandra, whose admirable novels have procured the honour of being translated into several languages, including English. Even he, however, sometimes laboured under the fetters imposed upon him by a strange vocabulary, and all competent European scholars are agreed that no work of first class originality has much chance of arising in Bengali, till some great genius arises himself for the work and purges the language of its pseudo-classical element. For further information regarding Bengali literature, the reader is referred to the list of authorities given below.

The subject of the dialects of Bengali has never been sufficiently studied. In fact, Bengalis themselves, as a rule, know little about any dialect except that of their own house, and that of Calcutta. We

sometimes hear people talk of the Bengali of a certain locality, such as that of Barisal or Rangpur or Chittagong, but few attempts have been made to systematically examine the main peculiarities of more than one or two of these dialects, and what little has been accomplished has been the work of Englishmen, whose foreign status naturally deterred them from doing the work as thoroughly¹ as it would be done by a native of the country, born with ears ready attuned to detect the slightest differences of pronunciation.

In dividing the language into dialects, the lines of cleavage may be either horizontal or perpendicular. Adopting the former method, we find two clearly marked varieties, that of the educated, and that of the uneducated. The former is practically the same over the whole of Bengal, but it is only used by its speakers for literary purposes, or when speaking formally. On other occasions they slip back into a more or less colored version of the second dialect. Between these two, there is not merely the same difference that exists between the language of the educated and uneducated in, say, England. The distinction is much greater. The dialect of the educated is that known as Standard Bengali. It may be called the literary, as opposed to the colloquial dialect. It departs from the latter not only in its vocabulary, but also in its grammatical forms. Its vocabulary is highly enriched, absorbing both in Sanskrit words, and in Sanskrit phrases. Its grammar is the full-formed dialect displayed in the standard grammar of the language, which is nowhere used in conversation. The dialect of the uneducated, or, to call it by another name, the colloquial dialect, on the contrary, is much more free from ornamentation, while its grammar differs widely from that of the language which we meet in the books. It is much contracted, words which, in the literary language, pronounced are *colombo*, have four syllables, are in this reduced to two, so that a more knowledge of the former is of little assistance towards understanding or speaking the latter. This dialect is not explained in the usual grammars,² and, at present, can only be learned by actual contact with the speakers.

The lines of perpendicular cleavage affect only the colloquial form of Bengali. As already stated, the literary language is much the same all over the country, but the colloquial dialect varies from place to place. Its change is gradual. Every few miles some new word for a common implement, or some new form of grammatical expression may be detected by an attentive ear. Antithetically say, the language changes every ten *kos*.³ It is only when we compare the forms of speech current at places some considerable distance apart that we can perceive sufficient variation to say 'this is a different language,' or a 'different dialect from that.' Our sole opportunity for discovering any

¹ An exception must be made with regard to Mr. Benares' Bengali Grammar, which, written by a born scholar, does not follow the usual 'topical' forms of the language.

² A native of 'our' Bengali would say, 'not.'

Bengali.

sudden change of language or dialect is when populations are separated by some natural obstacle, such as a great river, or a range of mountains, or when one nationality is brought face to face with another. Otherwise, it is incorrect to draw dividing lines on a map which will show definitely that on one side of such, one dialect, and on the other, another dialect is spoken. All that we can do is to take central points, such as district head-quarters, pretty widely apart, as the place where we can definitely locate the existence of a specified dialect; and, taking these as centres, to mark boundary lines, which confessedly do not illustrate the actual state of affairs, as carefully as we can. With this proviso, we may give the following brief account of the areas covered by the various dialects of Bengali.

Bengali is divided, first, into two main branches, a Western and an Eastern. The boundary line between the two may be taken to be the Eastern boundary of the Districts of the Twenty-four Parganas and Nadia. It then follows the River Brahmaputra till it comes to the Rangpur District, up the western boundary of which it runs, and, thence, along the west of Jalpaiguri till it meets the lower ranges of the Himalayas. The points of difference between these two branches are marked, and will be found described under the head of Eastern Bengali.

The Western Branch includes the following Dialects:—the Central or Standard, the South-Western, the Western, and the Northern. These are all marked on the accompanying map, and the pronunciation of each will be found described in the proper place. Suffice it to say here, that the purest and most advanced Bengali is spoken in the area marked as Central, and that, perhaps, that spoken in the District of Hooghly,¹ near the river of the same name, is the shade with which it is considered the most desirable to be familiar. The South-Western Bengali is indicated by the neighbouring Ojip, and that of the west and north have peculiarisms due to their distance from the centre of enlightenment, Calcutta. Western Bengali has one sub-dialect called Kharī-thir, spoken by the wild tribes, who inhabit the hills in the south of Murshidabad, and another called Bīl Pahāra spoken in the centre of the Santal Parganas. Another variety of the dialect, called Sarakī, is spoken by the Jains of Lohardaga. The Northern dialect has two sub-dialects spoken on the Bihār border, called, respectively, Kach and Sirpurī.

The centre of the Eastern Branch of the language may be taken to be the District of Dacca, where what may be called Standard Eastern Bengali is spoken. The true Eastern dialect is not spoken to the west of the Brahmaputra, though, when we cross that river, coming from Dacca, we meet a well-marked form of speech, spoken in Rangpur and the Districts to the east and north, called Rajbanshi, which, while undoubtedly belonging to the eastern variety of the language, has still points of difference, which entitle it to be classed as a separate dialect. It has one sub-dialect, called Bāla, spoken in the Darjeeling-Tamul. Eastern Bengali Proper commences in the Districts of Khulna and Jessore, and covers the whole of the eastern half of the Gangetic Delta. It then extends in a north-westerly direction following the valleys of the Megna and its affluents over the Districts of Tippera, Barua, Khumsarung, Sylhet, and Cachar. In every direction, its further progress is stopped by the hills which bound these

¹ According to tradition, the Bengali spoken in Nadia is the purest form of the language, but actual experience shows that this is localism and nothing more. All that can be said in its favour is that the colloquial Bengali of Nadia is more uncoloured than elsewhere, a peculiarity which is no doubt due to the influence of the Hindustani which much prevails in that District.

regions, and throughout the Surma Valley and in the Myitthaingyi District a kind of mixture of Bengali and Tibeto-Burman called Haijong is also spoken by low-caste tribes. In the centre of the delta, in the Districts of Khulna, Jessore, and Panduipor, the language is in a transition stage. We use the standard dialect of Central Bengal gradually merging into the dialect of Dacca, and, if it is desired, we can show the speech of these Districts as a sub-dialect of Eastern Bengali, called the East-Central. Along the eastern littoral of the Bay of Bengal we find another distinct dialect, one of the Eastern type, called South-Western Bengali, and inland there is one more curious dialect, called Chittaguri (with an alphabet of its own) spoken by tribes of the Chittagong Hill Tracts.

Having now completed a rapid survey of the various dialects, we may take stock and see how many people speak Bengali in its proper home. This is shown in the following table. Details will be found in the sections dealing with each dialect separately :—

Population speaking Bengali, in the Bengali area.

BENGAL.		ASSAM.	
Name of District.	Number of Speakers.	Name of District.	Number of Speakers.
Central or Standard Western (including Murshidabad, Midnapore, and Burdwan sub-divisions). South-Western Northern (including the Hooghly and Balasore sub-divisions). Hooghly (including Hooghly sub-division). Eastern (including Hooghly and East-Central sub-divisions). South-Eastern (including Chittaguri).	2,662,694 2,562,554 301,000 6,181,450 5,836,871 14,646,420 2,810,794	Bahagpat Barisal Total for Assam	194,020 1,261,221 1,455,241
Total for Bengal Add—Assam Total Add—South-Eastern Bengali, spoken in Arakan (Burmah)*	38,682,179 2,554,605 716,128		
Grand Total for Bengali spoken in the Bengali-speaking area	41,952,912		

Bengalis belong to an intelligent and well-educated nationality, and have spread far and wide over India as clerks, or in the practice of the learned professions. It is, therefore, of interest to note how far the Bengali language has extended, this time as a foreign speech, over the rest of India. We have counted up the number of people who speak Bengali at home, let us now see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall take instead the figures of the Census of 1880. For obvious reasons it is impossible to classify these entries according to dialect, and we must content ourselves with noting that the latter is unimportant. I shall commence with those portions of the lower

* These are Census figures, and are not based on special local returns.

Provinces of Bengal which do not fall within the Bengali-speaking area, and shall quote the figures District by District. It will be observed that the only districts in which Bengali is spoken by any considerable number of people are Cuttack and Balasore. Here it is spoken by all natives. At one thousand of Oriya estates for surveys of revenue were held in Calcutta. This led to numerous estates being bought up by Bengalis, who came and settled in the Province.* They are called *shad* Bengalis, from their habit of interlarding their sentences with the word *shad*, a corruption of the Oryia *shad*, which means 'having done.' Calcutta Bengalis consider their language to be very corrupt, as might be well expected.

* I am indebted to Mr. Gosson for this information.

Table showing the Number of Speakers of Bengali (Unscripted Dialects) within the Lower Provinces of Bengal, but outside the area in which Bengali is the Vernacular Language.

Kind of District.	Number of Speakers.	Remarks.
Taluk	1,000	
Sub	647	
Subdiv	1,794	
Sub	628	
Champana	125	
Mandaryat	168	
Bohmang	172	
Thughur	3,679	
Thughur	3,000	
Calcutta	4,100	
Calcutta S	17,458	
Angul and Khondmah	68	
Pat	2,761	
Barrington	—	1,000 are entered in the Census as speaking Bengali in this District. (As an examination of a specimen of this recorded Bengali shows that it is really a dialect of Hindi. There are, no-doubt, speakers of Bengali, but their number cannot at present be stated.)
Lohardaga	4,232	These are the figures locally returned. The Census figures cannot be used, as they make no allowance for Hindi.
Chota Nagpur Tributary States	4,816	These also are local figures. The Census figures are 17,458, which evidently includes a number of people claimed by us as speaking aboriginal languages. Of these have been recorded, 4,115 live in Sark and State, and speak Western Bengali.
Total	68,458	

We shall now see what the Census says about Bengali spoken in other Provinces.

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A.—EARLY REFERENCES TO THE LANGUAGE.

The earliest known instance of the use in Europe of the word 'Bengali' (i.e., 'Bengali'), not however in the sense of the language, but meaning 'a man of Bengal' occurs in the *Decades of John de Barua*, the first three of which were published in Lisbon, 1553 and 1568. The passage is quoted in Todd's *Science-Jahana*, s.v. *Bengalen*, and it is as follows:—

'1553. "In the entrance of the bridge that there of the King's capital and Town location, to whom charge it was committed, a Bengali (Bengalia) by nation, and a man negative and early in discourse rather than a subtle (sottiled),"
—Barua, II., vi., 31.'

The earliest mention of the language with which I am acquainted is in a letter from David Wilkins to LeClerc of Berlin in November 1714.¹ He is describing a collection of translations of the Lord's Prayer into various languages, which he was preparing with the aid of John Chamberlayne. He states that in publishing this *Syllabe*, he intends to give, for the first time, specimens of the English, Java, and Bengali languages.²

Chamberlayne's *Syllabe* duly appeared in the year 1715, and did contain a plate purporting to represent a translation of the Lord's Prayer and headed 'Bengalia.' The plate is, however, quite unintelligible, and this is explained by Wilkins' confusion in the preface to the work that he had been unable to obtain a Bengali rendering, but that as the Bengali language was dying out, and was being superseded by Malay (J), he had written a Malay version in the Bengali character. The translation so written shows that Wilkins was ignorant of the rudiments of the Bengali alphabet.³ Important as the specimen was, it attracted the notice of the famous Theophilus Beyer, who obtained further examples of the alphabet, and was misled into suggesting a possible connection between it and Tangut.⁴ The first Bengali grammar and dictionary were in Portuguese. The title of the work is *Foneticario ou Alfabeto Bengalia e Portuguez dividido em duas Partes dedicadas ao Excellent. e Rever. Senhor D. P. Miguel de Fozes Archebispado de Nova de Guayra do Rio Magalhães Vig. Delegado do Padre Sr. Manoel de Albuquerque Religioso Benedito do Santo Agostinho do Convento de India Oriental. Lisboa. 1743.* Bengali grammar, pp. 1—40; Vocabulary Bengali-Portuguese, pp. 47—508; Portuguese-Bengali, pp. 537—577. The whole is in the Roman character, the words being spelt according to the rules of Portuguese pronunciation. In 1758 was published at Leipzig the *Orientalisch-indo-occidentales Sprachmeister*, compiled by Johann Davidshild Reke, and dedicated by him to the great Indian Missionary Schultze, the author of the first Hindustani grammar. The *Sprachmeister* contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord's Prayer. On page 84 the Bengali alphabet is given. It is correct enough, and is said to be taken from the *Starostch Sack*, apparently a life of Aurangzeb, of Georg Jacob Kahr, a work which I have been unable to trace. The title is headed 'ALPHABETUM BENGALICUM A JENTIVICUM.' On a subsequent page, Fritz repeats Wilkins' alleged Bengali-Malay version of the Lord's Prayer. The *Sprachmeister* held the field as an authority on Oriental Languages till 1771, when there appeared from the Press of the Congregatio de propaganda Fide, a Latin pamphlet by Casimiro Religioso entitled *Alphabetum brahmanicum seu indianum Universaliter*

¹ *Philosophical Transactions*, LXXX. July, 1714.

² 'Alphabeto Bengaliensium, Javaensium, et Bengaliensium.'

³ See *Journal of the Bengal Asiatic Society*, Vol. xii. 1860, pp. 48 and 49, and *Proceedings of the same Society for May 1860.*

⁴ *Atlas. Rep. LeClerc*, i. pp. 30 and 31.

Kol. This is primarily devoted to the character used in writing Hindustani, but the introduction by Jo. Christiaan Amadassi (Amadassi) deals with Indian languages generally, and gives a list of them. The following extract may be cited: 'Gentiliham vero Alphabetum hoc in tot generis subdividitur, quot sunt Reges, ac Provincie, in quibus nuncupatur, et a quibus nomen derivat. Hindustani prout est lingua popularis Bengalensis, Tamarassana, Nepalensis' 'Tamarassana' is the Malhill spoken in Tibet.

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¹ It would be a hopeless, and a useless, task to attempt to give a complete list of all the Bengali Dictionaries which have in various times been printed in Calcutta. Most of them are based on that of Martin. I have collected myself with extraordinary care, what was of bibliographical importance, and to them I have added such as have been found worthy of mention in the Catalogue of the Imperial Library at Calcutta, or in the pages of the *Orientalische Bibliothek*.

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The following account of the Bengali alphabet is taken from Mr. BENNETT's excellent Bengali Grammar. It shows the system of transliteration used in this Survey for the dialects of the Western Branch only of the language. It has been found necessary to adopt a slightly different system for most of the dialects of the Eastern Branch, which will be explained in the proper place:—

The order and number of the vowels and consonants are the same in Bengali as in the other Aryan languages of India:—

VOWELS.

৐ a	৑ i	ঐ e	ঔ oo
৒ u	৓ ă	৔ ē	৕ oo
৖ ɐ	ৗ ɛ		
৘ ɪ	৙ ʏ		
৚ aug	৛ ab		

CONSONANTS.

ক ka	খ kha	গ ga	ঘ gha	ঙ ga	Gutturals
চ cha	ছ cha	জ ja	ঝ jha	ঞ ja	Palatals
ট ta	ঠ tha	ড da	ঢ da	ণ na	Cerebrals
ত ta	থ tha	দ da	ধ da	ন na	Dentals
প pa	ফ fa	ব ba	ভ ba	ম ma	Labials
য ya (Ja)	র ra	ল la	ৱ ra (ba)		Semi-vowels
শ sha	ষ sha	স sa			Sibilants
হ ha					Aspirate

Bengali.

*The letter *ya* when joined to a previous consonant takes the form *r* as *ya* *ya*.

*The letter *ra* when joined to a following consonant takes the form *ra* as *ra* *ra*, *ra* *ra*.

*When joined to a preceding consonant it is written *ra*, as *ra* *ra*. The following forms are peculiar: *ra* *ra*, *ra* *ra*, *ra* *ra*, *ra* *ra*, *ra* *ra*, *ra* *ra*.

*Some compound consonants followed by the vowel *ra* and *ra* take slightly altered forms—

ra *ra*, *ra* *ra*, *ra* *ra*, *ra* *ra*, *ra* *ra*, *ra* *ra*.

*As in Sanskrit, the short vowel *ra* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance *ra* is *ra* not *ra*. When the absence of *ra* has to be noted the mark *ra* (called in Bengali *haraka*) is used; thus *ra* *ra* as shown in the above list of compound consonants. *ra* *ra* with *haraka* is expressed by the character *ra*, as in *ra* *ra*, *ra* *ra*, *ra* *ra*.

*The sign *ra*, called *chandra-bhāga* (i.e., moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as *ra* *ra*, *ra* *ra*. It is represented in transliteration by the sign *ra* over the nasalized vowel.

*The characters for the consonants are these—

ক	খ	গ	ঘ	ঙ	চ	ছ	জ	ঝ	ঞ
1	2	3	4	5	6	7	8	9	0

*The leading feature in Indian orthography being the division by four, the signs for consonants are adapted thereto. The space is divided into $4 \times 4 = 16$ parts, called *dash* which are then designated (units of all kinds are also thus divided) :—

1 dash or $\frac{1}{4}$	১/৪	5 dash	৫/৪	9 dash	৯/৪	13 dash	১৩/৪
2 dash	২/৪	6 dash	৬/৪	10 dash	১০/৪	14 dash	১৪/৪
3 dash	৩/৪	7 dash	৭/৪	11 dash	১১/৪	15 dash	১৫/৪
4 dash or $\frac{1}{2}$	১/২	8 dash or $\frac{1}{2}$	৮/৪	12 dash or $\frac{1}{2}$	১২/৪		

As already stated, it is difficult to give completely accurate rules regarding the pronunciation of the language. This is principally due to the fact that there are not a sufficient number of signs in the alphabet to represent the very complex vowel system. If we adopt a phonetic system of representing these sounds, we find that there are,—

Three *a*-sounds, viz., *a*, *ā* and *ā*.

Two *e*-sounds, viz., *e* and *ē*.

Three *o*-sounds, viz., *o*, *ō*, and *ō*.

For representing these eight sounds, it has only four vowel signs, viz., the sign *ra* transliterated *a*; the sign *ra* transliterated *ā*; the sign *ra* transliterated *e*; and the sign *ra* transliterated *o*.

I shall now proceed to take these vowel sounds, and to show how Bengali attempts to record them in writing.

The sound which I call *ā*, is that which we hear in the word 'father.' It is represented in Bengali character by the letter *ra*.

The sound *ā* is the sound of the *a* in 'bad' and 'hat.' In Bengali it is sometimes represented by the letter *ā*. Thus are *ā*, pronounced *ā*, and *ā*, pronounced *ā*. More often when it is deliberately

intended to represent this sound, the syllable 'a' is used. Thus অ্যা দ্বীপ, অ্যা গাঁও. So also in representing English words in the Bengali character, we have অ্যা(ই) ডবলিউ, সন্ডেয়, অ্যা ওল্ড, মাদ. As for the word meaning 'one,' I have seen it written, অ্যা গাঁও and even অ্যা এ'ও. Sometimes the sound is represented by merely the letter 'a', but this is only when the following consonant is pronounced as a double letter. Thus অ্যা লিপ্য, a sentence, is pronounced লিপ্যা.

The sound *ā*, need not trouble us much. It is the sound of *ar* in 'ark,' and is really the long sound of *ā*. In some Eastern Dialects, e.g., Cachar, this *ā* is used instead of *ā*. Thus *amāchar*, of a man, is pronounced *amāchā*. As in the above example, the sound is represented by the letter 'a'.

The sound *ā*, is that of the *a* in 'house.' It is usually represented by the letter *a*, thus অ্যা দো, in a country. Sometimes it is represented in colloquial language, by অ্যা া. Thus অ্যা মাদা, pronounced colloquially মাদা.

The sound *ā* has two closely related pronunciations. The sign *ā* represents both the sound of the *ā* in the French word 'dāk,' and the sound of *a* in 'not.' It will be noticed that there is very little difference in these two sounds, but if we wish to be extra accurate, we may represent the first sound by the sign *a*, without any diacritical mark at all. The first sound is often pronounced as if it was *ā*, and there is a continual tendency for one sound to float into the other. Thus অ্যা া, is as often pronounced *ā* or *ā* as *ā*, and অ্যা দ্বীপ is as often pronounced *dwīpā*, or *dwīpā* as *dwīpā*. This sound is also regularly found in verbal terminations, as in অ্যাঁচা *āchā*, pronounced *āchā* or *āchā*, he made. As will be seen from the above examples, this sound is represented in Bengali writing by the letter *a*. The other sound *ā* is not in words like অ্যা হানি (hāni), loss, pronounced *hāni*, and অ্যা ব্যক্তি (bakti), a person, pronounced *bakti*. It is represented in writing by the letter 'a' combined with the compound 'ā' *ā*, and by *ā* when following the letter 'a' or *ā*, or we may say that *ā* *ā* and *ā* *ā* are pronounced *āā* and *āā*, respectively. As the pronunciation of these two short sounds, *a* and *ā*, is nearly identical, I shall not in future attempt to distinguish between them, but, when writing phonetically, and not transcribingly, shall represent both by *ā*.

The sound of *ā* is that of the *a* in 'house,' or in the French word 'vāra,' meaning 'year,' not 'pear.' It is usually represented by the letter *a*, but, at the end of a word in standard Bengali, it is represented by 'ā'. Thus অ্যা াদ, a hawk, pronounced *ādā*, and অ্যা াদা, he was, pronounced *ādā*. In writing dialectic Bengali, this *ā*-sounding final *a* is written *a*. Thus *ādā* is written *ādā*.

The sound which I call *ā* is the short sound of the long *ā* in 'house,' 'vāra.' It must be carefully distinguished from the short *ā* which we hear in 'hot.' We hear it in the French word 'vāra,' 'year,' as compared with 'vāra,' 'year.' In English, it is the first *a* in the word *promote*, in which the second *a* would be represented by *ā*. It occurs in Bengali in the very common verb অ্যাঁ লেট, to be, which is pronounced *lēṭ*, and also in other special words. Thus অ্যাঁ হো, a forest, is pronounced *hō*, and অ্যাঁ লেট, to speak, *lēṭ*. In these cases it is represented in writing by the letter *a*. On the other hand, in words like অ্যাঁ লিপ্য, he lost, pronounced *lēṭā*, it is represented by the letter *ā*.

* I believe that Mr. Mikol, on p. 7 of his Bengali Grammar, was the first to point out the pronunciation of a final *a*. Presumably, by the argument or analogy because he had been taught that it was similar to the short *a* in 'hot.'

The sound which I call *ḍ* is the commonest sound in the language. It is the sound of the *v* in 'had' and 'hot.' It is represented by the letter *a*, when set at the end of a word. Thus *ḍaḍ* *maḍ*, fire, is pronounced *ḍaḍ*. It has a long sound, like the *oo* in 'cool,' which I represent by *ā*, and which, as I have already said, is heard in the Eastern Districts.

With these preliminary remarks, I proceed to give a brief account of the method of pronouncing Bengali, or spelled in the Bengali character. I shall in each case give only the correct transliterated letters, and not the original Bengali ones.

The vowel *a* is usually pronounced as *ḍ*, in 'hot.' Final *a* is not pronounced, except after a double consonant, as in *ḍaḍa*, a sound, and in adjectives and Sanskrit Passive Participles. Thus, *chāḍḍa*, small, *ḍḍḍa*, done. It is also pronounced at the end of verbal forms, as in *ḍaḍa*, he did, but is not pronounced in such forms which end in *a*, as *ḍaḍa*, thou dost, *ḍa*, as *ḍaḍaḍa*, I did, or *a*, as *ḍaḍaḍa*, he did. When thus pronounced at the end of a word, *a* is sounded like *ḍ*. Thus the above words are pronounced, *chāḍḍa*, *ḍḍḍa*, and *ḍaḍaḍa*, respectively. In the syllables *ḍaḍa* (*ḍaḍa*) and *ḍa*, *a* is pronounced *ḍ*, see above. In the Eastern Districts, *a* has often the sound of *ḍ*, see above. Medial *a* is sometimes pronounced *o*, as in *ḍaḍa*, he was, pronounced *ḍoḍa*. The sound of this *o*, not *ḍ* or *ḍ*, is explained above. So too, a *ḍaḍa*, pronounced *ḍoḍa*; *ḍaḍa*, to speak, pronounced *ḍoḍa*.

The vowel *i* is usually pronounced like the *a* in 'father.' When the syllable *ai* appears in a word, it is pronounced *ḍ*, like the *a* in 'had' or 'hot.' Thus, *ḍaḍaḍa*, eat, pronounced *ḍaḍaḍa*. On the other hand, in the colloquial language, the two syllables *ai*, are often, but not always, pronounced like *ḍ*. Thus *ḍaḍaḍa*, to eat, is pronounced *ḍaḍa*, but not *ḍaḍa*, to sing. Before a double consonant, and before a single consonant which is pronounced as a double one, *i* is pronounced more or less like the *i* in 'had' or 'hot.' Thus *ḍaḍaḍa* fifty-five, pronounced *ḍaḍaḍaḍa*; *ḍaḍa*, a sentence, pronounced *ḍaḍaḍa*.

The vowel *ḍ* is usually pronounced as the *a* in 'late.' Thus, *ḍaḍa*, is a country. It sometimes has the short sound of *e* or *i* described above. Thus, *ḍaḍa*, he did, pronounced *ḍaḍa*. Sometimes, it has the sound of *ḍ* in 'had' or 'hot.' Thus *ḍaḍa*, eat, pronounced *ḍaḍa*. For the future, whenever *ḍ* is pronounced *e* or *i*, I shall transmute it by *ḍ*.

The vowel *ḍ* is usually pronounced as the second *a* in 'promise.' Sometimes it has the sound of the first *a* in 'promise,' or of the *y* in 'retire.' Thus *ḍaḍaḍa*, he lost, pronounced *ḍaḍaḍa*.

As regards single consonants,—

The letter *ḍḍ* is pronounced as *e* in 'this,' by the vulgar, and in the Eastern Districts.

The letter *y* is pronounced *j*, except when it has a dot under it, thus *ḍyḍ*, who, pronounced *jḍ*, but *ḍyḍ* *ḍaḍaḍa*, having done, pronounced *ḍyḍaḍa*. In future, when it is necessary, I shall transcribe a *y* which is pronounced as *j*, thus, *j*. The two syllables *ḍyḍ*, are pronounced as *ḍ*. Thus, *ḍyḍ* *ḍaḍaḍa*, being, is pronounced *ḍaḍa*.

The letter *v* is always, when not compounded with another consonant, pronounced *ḍ*. Indeed, the same character is used for both Sanskrit *ḍ* and Sanskrit *v*. Thus *ḍaḍa*, colour, is pronounced *ḍaḍa*. The sound of *v* or *w* being then lost from the alphabet, Bengali has to represent it by the letter *ḍaḍ*, as just explained.

The letters *a* and *g* are both pronounced like *a*. All syllables standing alone are pronounced as *ah*, but the compound *ah* is pronounced as *ar*. Thus *prasaṇa*, pleased, is pronounced *prāsān*, and the title *śaḥ*, is pronounced *śar*.

As regards compound consonants,—

The compound *jh* is pronounced *gy*, with shortening and nasalisation of the preceding vowel. Thus *dyā*, a command, is pronounced *dyāgyā*.

When the letter *a* or *u* forms the final member of a compound, it is not pronounced, but the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is shortened, if possible. The *a* or *u* is, in such cases, transcribed as a small 'a' or 'u' respectively, above the line. Thus *ś'arava*, *śarāvā*, pronounced *śārāva*, and *gā'ra*, the name of a river, is pronounced *gāārā*. So, *śa'ra*, nature, pronounced *śāra*; *d'ra*, by means of, pronounced *dāra*. This rule does not apply to the words *p'ira*, east, pronounced *pārā* or even *pārā*, and *śāra*, pronounced *śāra*.

When the letter *y* forms the final member of a compound it is very faintly pronounced, as as to be hardly, or not at all, audible, it is then transcribed as a small 'y' above the line. In compensation, the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is, if possible, shortened in pronunciation. Thus *viḥya*, a sentence, is pronounced *viāhyā*; and *phyaḥ*, flowers, pronounced *phāhyā*. As seen in the above examples, *a* is shortened to *ā*, and *u* to *ū*.

The compound *ya* is pronounced *āy*, as in the word 'hāy' but shorter. Thus, *spāya*, a person, is pronounced *spāyā*, and *spāya*, shaped, as *spāyā*, with the accent on the first syllable, and a short penultimate.

The compound letter *ya* at the beginning of a word, and *āy* in the middle of a word. Thus *āyā*, the earth, is pronounced *āyāyā*; *yaḥ*, a bird, is pronounced *yāyāyā*; and *āyā*, the eye, is pronounced *āyāyā*. As explained above, the 'y' is hardly, or not at all, heard. The syllable *āyā* is pronounced *āyā*. Thus *āyāyā*, sea, is pronounced *āyāyā*. The name of the Goddess *Lakṣmī* is pronounced *Lākṣmī*.

For the future, I shall transcribe *ya* not by *āyā*, but by *āyā*, or *āyā*, as the occasion demands. The compound *ya* is also transcribed *āyā*, but there is little danger of confusion arising from this fact. *āyā* occurs rarely, and, in literary Bengali, only in words derived from the Sanskrit root *ya* *āyā*, such as *āyā* *āyā*, home; *āyā* *āyā*, raised; *āyā* *āyā*, famous.

Other vowels and consonants are pronounced, as usual in Indian languages.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Bengali specimens which follow:—

Grammar.

1.—CENTRAL OR STANDARD BENGALI.

The Central Dialect of Bengali, as spoken by the educated classes, is that usually taken as the standard of polite conversation. It is the one illustrated in the foregoing grammatical sketch, and further account of it is unnecessary.

It is the language of the towns of Calcutta and of the Districts of the Twenty-four Parganas, Nadia, Murshidabad, Hooghly, and Howrah. It is also spoken in the east of the District of Bardhaman by about, in round numbers, 130,000 people, and in the eastern and northern portions of Midnapore, by another 1,500,000. These last two figures are only approximations. In Bardhaman, especially, it is impossible to fix a dividing line, and to say definitely, or even approximately, that on one side of it Central, and on the other Western Bengali is spoken. All that can be said is that probably a million people in Bardhaman speak Western Bengali, and, in that case, as the total number of Bengali speakers in the district is 1,315,000, the remainder should be shown as speaking the standard form of the language. Regarding the boundary between Central and Eastern-Western Bengali, in the Midnapore District, vide the remarks on p. 56 post, together with the accompanying map. With these limitations, we may say that the Central or Standard dialect of Bengali is spoken by the following number of persons :—

NAME OF DISTRICT.	NUMBER OF SPEAKERS.
Hooghly	1,300,000
Howrah	700,000
24 Parganas	1,300,000
Calcutta	375,000
Nadia	1,000,000
Murshidabad	1,100,000
Bardhaman	150,000
Midnapore	1,500,000
TOTAL	8,625,000

The first specimen comes from Calcutta, and is a good example of the High-flower, Sanskritised, style used in modern literature. In order to illustrate Bengali handwriting, a facsimile is given of the manuscript, which may be compared with the printed copies in the Bengali and Roman alphabets.

Besides the strict letter for letter transcription of the original, an attempt has been made to illustrate the sounds of the words in this and subsequent specimens by an intelligent phonetic transcription, which is printed in italic type.

As such high-flower language is rarely used in conversation, it must be understood that the phonetic transcription, which represents (in the present instance), so far as is possible, the colloquial pronunciation of an educated man speaking with some care, hardly represents the pronunciation which he would adopt in reading St. Paul. Highly Sanskritised Bengali would probably be said *very seldom*, and would sound more nearly like the written words, than would be said in the conversation of even the most educated.

[illegible]

The preceding specimen may be taken as representing the standard dialect of Bengali which is current in modern Hindustan. Similar specimens, which need not be given here, have been received from the other districts of Central Bengal.

The following specimens are professedly written in the colloquial language itself. It will be seen that the contracted forms of the conjugation of the verb are freely used, and are written in their contracted shape in vernacular character. The first specimen also comes from Calcutta, and is in the colloquial dialect used by women. A transliteration is given in the Roman character. It has not been thought necessary to add a phonetic transcription, as all that is necessary, in order to obtain the sounds expressed by the letters, is to follow the rules of pronunciation given in the *abkshin grammar*. Here and there, in special instances, the phonetic transcription is given after certain words. As regards grammar, note that the 3rd sg. past of transitive verbs often ends in *a*, instead of *o*. Thus *dekā*, for *deko*.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CHARTER (Waller's) BENGAL.

TRANSLITERATION AND TRANSLATION.

Ek jant dai chhila chhila. Taki je chhapa, ai ar
One man-of ten was were. Then-(s/) who younger, he his
 bap-ke kahi, 'kahi kahi kahi je pay, ta am-ke dia.'
father-(to) said, 'father my share whatever falls, that come give.'
 Epi ar bishap-tay taker malik bap-dia. Bin-kash pao chhapa
Father his property them between divided. A-few-days after younger
 chhila ar mania jai-pater aye dar dia chala-gila; abhina
was his all property taking distant country-to went-away; there
 bap-bhila kahi mania upai-dia. Jahan ar ab gila, taker
prophesy doing all would, When his all was-gone, then
 ai dar bari shal ai; ai-o kahi part-gila. Taker
in-that country great famine occurred; he-to in-difficultly fell. Then
 ai-o dar chapa kahi kahi gya-jai; ar ai ai-ke ar ar
he that country-of one man to went; and he his his under
 chhila kahi pahi. Kote kahi kahi-ke aye pi
graze-to field-to and. Father's food land-will his-own stomach
 Mania-pai-o ai bhai-pa, kina ai-o kina ai-ke
even-if he-had-been-able-to-if he could-have-done-well, but that-too say-one him
 dya-ai. Jahan ar kahi kahi, taker ai kahi-ke, 'amr bap
promised. When his house came-back, then he said, 'my father's
 kina mania-dikar pahi-chhapa. Kahi kahi-ke, to ai-ke
low-money paid-servants buying-(the-servants)-away rice was-eating, and I
 ai kina-pai mania-pai. Kahi kahi kahi je ar ai-ke bap,
by-and eating say-ing. I father's now shall-go and am shall-still,
 'kahi kahi Parman ar kahi kahi apadi kahi, kahi
'father I God-of and thy now offence have-committed, thy
 chhila kahi pahi-dikar jayi ai; kahi kahi-ke kahi dya
was as to-be-known ft I-am-not; then me thy one
 mania chhapa kahi rikha." Ei kahi ai ar bap kahi gila,
of-paid servants like dogs." This saying he his father to went.
 Kina ai kahi kahi-ke kahi-ke ai bap ai-ke kahi-pai
But he for distance promising-own his father him saying

The next specimen has been prepared by Mahendrakrishna Fagfir Mahata Chandra Nityaratna, C.I.E., and represents the colloquial dialect of the West of Hooghly District, of which part of the country that gentleman is a native. It is accompanied by a transcription in the Roman character, and also by a phonetic transcription. The principle of phonetic transcription adopted by him, is not exactly the same as that used in preceding specimens, but this is an advantage rather than otherwise, as the sounds in Bengali are so difficult to express accurately, that one system can be used to control the other.

It will be seen that the style is not so much contracted as in the preceding example, and that there is a tendency to pronounce a final *a* as *ā*, not as *ā*. We see also numerous instances of the dropping of an aspirate, as in *dāda*, having seen, for *dādhāda*, and *apā*, for *apāpā*, for *apāpā*.

mare	gichin,	shin	shin	hichinchi;	shi	hichin	shin,	shin	shi
mare	gichin,	shin	shin	hichinchi;	shi	hichin	shin,	shin	shi
phit	pyichi;	shi	shin	hichin	shi	hichin	shin	shi	
phit	pyichi;	shi	shin	hichin	shi	hichin	shin	shi	

The two following specimens have also been furnished by the same gentleman. They are songs by the poet Shin no-oka, and are very popular in Hiroshima and the neighbouring districts. The style is constructed as is usual in poetry. It has not been thought necessary to give a phonetic transcription.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

HINDIALI OR RAJGUA-HINDIALI.

STANDARD CONVERSATION.

(HINDIALI Dialect.)

ମାତେ ଏହି ଦିନେ ଯାଉ !
 ଯେ ଘର ଦିଆଦିନି ଯୁବୀ କଲେ, ଭାରି କମ୍ପାରେ ଦିନେ ଯାଉ !
 ବହୁତେକେ ଯାଉଛି ଦିନେ, ଯା, ଦିନେକେ ଭାରି କମ୍ପାରେ—
 କଲେ କାହାଣୀର କଥାମାନେ, ଯା, ଦୁଇ ଦିନେକେ ଯାଆନ୍ତେ—
 ଯେ ଯା, କାହାଣୀର କଥାମାନେ, ଯେ ଯା, କାହାଣୀର କଥାମାନେ—
 ଯେ ଯା, କାହାଣୀର କଥାମାନେ, ଯେ ଯା, କାହାଣୀର କଥାମାନେ—
 ଯେ ଯା, କାହାଣୀର କଥାମାନେ, ଯେ ଯା, କାହାଣୀର କଥାମାନେ—
 ଯେ ଯା, କାହାଣୀର କଥାମାନେ, ଯେ ଯା, କାହାଣୀର କଥାମାନେ—

TRANSLITERATION AND TRANSLATION.

ghayr	ghani	lāhār	hāp!		
Of (my-)mother	such	fantasy	is-looked!		
Jā-jan	dihā-nāh	Dargā	hāh, thāi	hāpāh	
The-moon-on-the	day-(and)-night	Dargā	mean,	(it is)discreetly	let-to (-that)
				hāpāh	ghāhā
				danger	hāpāhā.
Hāpāhā	hāpāh	dihā,	mā,	dihāpāh	hāhāh
To the-Forenoon	plotted	having-presented,	mother,	standing	on-I
				hāpāhāh.	
				with-folded hands	
Hāhā	dihāhā-hāhāh	hāhā,	mā,	hāhāh	pāhā
On-what-day	the-moon's-bowing	will-do,	mother,	release	shall-I get
				a	hāhāhā.
				this	street-from.
Hāpāhā (small)-hāhāh	hāhāh	hāhā,	hā,	hāhāh	
Agreement-(and)-reply	I shall-make	what,	(my-)mother,	intelligence	
	hāhāh	hāhā		ghāhāh.	
		there-is-not	my	far(Le, hāhāh)-in (Le, in me).	
Oh	mā,	hāhāhāh	hāhāh	hāhāhāhā,	hāhā
Oh	mother,	(my-)day	only(-is)	hāhāhāhā,	agreement (-afternoon)
				hāhāhāhāh	hāhāh
				in Fāhā-(and)-hāhāhāh	is-looked

Pausal	hail	woman	Maya,	mat,	inhabited by
Pausal	aye	(of-)Death	by-cause-of-fear,	mother,	(my-)wish is
				is	chhaya.
				that	rising.
I am	action	talk	Dargi	hail	give
See-that	the-act	time(moment)-in	Dargi	saying	life
			the	Jahadai	talk
			I-(my)-said	see-Jahadai's	look.

FREE TRANSLATION OF THE FOREGOING.

Such is thy justice, my mother! Misfortune is the lot of him that repeats the name of Dargi (thy name) day and night. I have filed my plaint (in thy court, helps thee), my mother, and here do I stand with joined palms (praying for justice). When wilt thou hear my case and release me from my misfortunes? How can I argue my case? I have no intelligence in me; but my only hope is the word of Śiva—which also agrees with what the Vedas and the Agamas say (i.e., that Dargi will listen to prayer and grant relief). Pausal says—From fear of the God of Death I wish that I could run away (from his reach). Mayst thou obtain that I shall die on the banks of the Jahadai (Ganges) uttering the name of Dargi in the last moment, (and so by attaining salvation be beyond the reach of the God of Death).

(No. 8.)

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RANGA-BHABHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

কেন তুমি, দার্গি তুমি ?
 মাঝে কেন এতী, মাঝে, তুমি ।
 যা সেবারে বিদায় দিবে, এ দুখিত বসি বসি—
 যে বসিবিদায় দিবে তুমি, তুমি সেবারে তুমি ।
 দুখি বা এতী তুমি, যা তুমি বিদায় দিবে—
 যা বিদায় দিবে তুমি তুমি, তুমি তুমি তুমি তুমি ।
 এতী তুমি, এতী তুমি, সেবারে তুমি তুমি ।
 তুমি, তুমি তুমি তুমি তুমি, তুমি, তুমি তুমি তুমি তুমি ।

TRANSLITERATION AND TRANSLATION.

Bel,	mi	Tum,	dīgi	both ?
Say,	mother	Tum,	stand-I(-shall)	where ?
Amor	look	bel,	Śāhār,	both.
Of-cause	arg-act	(there)-is-not,	Śāhār,	arg.

Mā	wāḡa				Wāḡa
Mother's	mother's affection (for her)-from				(in)father's
lāṣ,	ā				āṣhāṣṭa
endearment (for the child),	āw				near (occure)
	jāhā-lāhā.				
	where-there (i.e., in most places).				
Jā wāḡ	wāḡāṣṭā		āṣ	āṣāw,	āwāw
The father-also	(and's) step-mother		(in)dear-on	hāḡā,	awā
	hāḡā		hāṣāṣṭ	hāḡāḡā.	
	father-from		hāḡā(-of-affection-to-put)	(in)wāṣṭāw	
Tāw	nā	hāḡā	hāḡā,	jāḡā hī	hāḡāḡā
Then	not	doing	kindness,	shall-I-go	(my-) step-mother
Jāḡā	wāḡāṣṭā		āwā	hāḡā	āṣāw
If	(my-) step-mother	me	take	(her-)step-on,	distance-to
				āwāw	hāḡāḡā.
				āwāḡā	hāḡāḡā.
Frāḡāḡā	hāḡā,	ā	hāḡāḡā,	hāḡāḡāḡā	hāḡāḡā
Frāḡāḡā	āwā,	hāḡā	āwāw,	āw-āḡāw(-and)-āḡāwāw	āw
O	nā,	jā-jā	āwāw	nāw	hāḡā,
O	mother,	the near-also	āw	āwāw,	mother,
			jāḡā	hāḡāḡā.	hāḡāḡā.

(jāḡā)-āwāḡāḡā(-to-carry-along-to) - (āwā)-āwāḡāḡā(-to-carry-along-to)-āwāḡāḡā.

FREE TRANSLATION OF THE FOREGOING.

Say (oh my) my mother Tāw, where shall I take my stand? I have none (so look up to) here, O Śāhāḡā. It is commonly seen that where the father dozes on (the mother) he also loves (the mother's child). But it is fruitless to try to secure the love of a father who holds (one's) step-mother on his head. If then dost not bestow thy kindness (on me), shall I go to my step-mother (Gaḡā, whom Śāw holds on his head)? If my step-mother strikes me up in her lap (i.e., if I die on the banks of the Gaḡā) all the troubles of my mind will be gone (i.e., I shall attain salvation). Frāḡāḡā says that the Vāḡā and the Āḡāwāw declare this, (i.e., that whoever dies on the banks of the Gaḡā obtains Salvation). But, O my mother, he who is thy wāḡāḡā, (i.e., the mendicant's wallet and old rag) (i.e., he becomes a wandering mendicant and his salvation is uncertain).

The next specimen has also been furnished by Nishāḡāḡāḡāḡāḡā Māḡāḡā Chāḡā Nāḡāḡāḡā, C.I.E., and also comes from Howrah. But it is in the extreme colloquial style used by women of the better classes. It will be observed that construction is carried to an extreme, and that the vowel *a* more often sounds as a short *i* than as anything else. The transcription is phonetic.

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGLA-BHÄSHÄ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

[In the preceding transcription pronounce *ā* as *thā* or *lar*, *ī* as *thī* or *lir*, *ē* as *thē* or *lēr*, *ō* as *thō* or *lō*, *ū* as *thū* or *lū*. The letter *ç* (written *ch* or *chh*) usually represents the dental sound of the *ç* in Sans. It is true that *ç* is generally, and it is in the French word *entrer* as compared with *ētre*. It should be carefully distinguished from the *ç* of Lat. Other untranscribed words are pronounced as in the standard Government system.]

Äi joner dui chhelo chhelo. Tader madda chhelo-ji tar bāp-ke bolle, "Bhā, ände bhage bhāshā jē paye äi änd-ke dā. Taiä chē tär bhāshā andhe bhāg kare dō. Äi bhāshā pāe chhelo chhelo jē pāe chhē shaktore jare kare nē dār dāte chhelo gā, ar shaktāne kō-khōsh kare shōkshakhe arye dā. Jākhon tär pāp-pāsh chhē pharye gāe tākhan chē dāte kōshē ähāi bolē. Taiä tar pā chhē ähāi bage payē. Tākhan chē chē chāker äi jōe asker khāte gye jōsh. Shē äi-ke apār matē chē chhelo payē. Tākhan chē chāker bhāshā khāshā dya-ä pā pāshē pālē totē jōe, kintō chē äi-ke kōn dō nē. Pār jākhan tär bhāshā kōe tākhan chē matē matē bolē, "Ändē bhāp ähō matē kōshē chāker phā-khōshē kare khāshakhe, ar ändē äi nē chhōshē pōte jātē madhōi! Ändē äi, bāshē kachē jō, ä ähāi bolē, "Bhā, ändē tomar chāshakē Bhāgmatār khāte chāshakhe kachēi; ändē äi tomar chhelo bāshē jaggi nē; aräi-ke tomār äi jōe matē-khā chāshakē matē kare nē." Taiä pōr chē äp tar bhāp khāte chhelo chē. Äp chhelo tär bhāp äi-ke dāte pālē, dāte tär dāte bolē, ar chē chhelo gye chhōshē gā. Jārye chhōshē chām khāte. Tākhan chhelo bhāp-ke bolē, "Bhā, ändē tomar chāshakē Bhāgmatār khāte chāshakhe kachēi; ändē äi tomar chhelo bāshē jaggi nē." Kintō tär bhāp chhōshē-äi bolē, "Shō chhōshē bhāp bhāp-chhōshē ändē äi-ke paye chē, ar bhāshē äi-äi ar pāshē paye chē, ar äi ändē khāshē-dāte äi ändē-äi kōn; khāshē-äi ändē äi chhōshē matē gachhē, ähān ähāi bhāshakhe; äi-ke khārye chhōshē, ähān äi-ke phāre paychē." Taiä pōr chē ändē-äi kōn ähō.

Tākhan tär bhāp chhelo matē chhelo. Mātē chhelo jākhan chē bhāp kachē chē bhāshē ähō ä gā-dāyāi kachhē-ändē pālē. Tākhan chhōshē jōe chāker-ke dāte jaggōsh bolē, "Äi chhē kachhē kare?" Chāker bolē, "Tomār bhāi phāre apōte, ändē khāshē-khāshē phāre paychēn bolē tomār bhāp khāshē-dāte kachhēn." Äi nē chhōshē chē apō gā, ar bhāp khāshē bhāshē chhōshē nē. Tāse tär bhāp bhārye chē, ar äi-ke chhōshē-äi bolē. Tākhan chē äp bolē, "Ändē bolē, ändē äi bhāshakhe chhōshē tomar khāshakhe kachhēi, ar kachhōshēi tomār bhāshē chhōshēi bolē nē; tāse tomar khāshakhe ändē-äi chhōshē-khāshē-äi dā nē, jō ändē khāshakhe nē ändē kōn; khāte tomar jē chhelo vārtōjē kare tomar khāshē arye dāte, chē phāre dāte matē-äi tär jōne khāshē-chhōshē kachhēn. Tākhan tär bhāp bolē, "Bhā, ändē bhāshakhe ändē kachē dāte, ändē jē khāte dāte äi chhōshēi tomar; kintō tomār äi bhāi matē gachhē, ähān ähāi bhāshakhe; äi-ke khārye chhōshē, ähān äi-ke phāre paychē; äi ändē khāshē ändē äi ändē-äi kōn chhōshē."

It is usually stated that Standard Bengali is not spoken in the District of Midnapore. This, however, is not the fact. It is true that the dialect of Central Midnapore is Bengali.

is the South-Western variety of Bengali, which is shading off into Oryia, and which has as great a title to be called a dialect of that language as of Bengali; but in the east and north of the District, the dialect closely resembles the Standard Bengali spoken in the neighbouring District of Burmah. This will be manifest from the two following specimens. The first is from Ghatal, and the second from Tanchuk. The first is in the north-east and the second in the south-east of the District. In the extreme north of the District, near Garhibari, the dialect partakes somewhat of the Western Bangali of Burmah. For further particulars regarding the Bengali spoken in Midnapore, see the section on South-Western Bengali.

[No. 7.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

STANDARD DIALECT.

(GURDAS, MIDNAPORE DIVISION.)

এক ভোঁকর দুইটি পুর ছিল। তাহাদের মধ্যে যেহেঁতী বিবাহক বহিল তখন আমার পায় সে
বন্দীকর ভাগ করে করে আমায় দেয়। সে তাহাদের মধ্যে আমার সম্পত্তি ভাগ করিয়া দিল। কিছু দিন
পরে ঐ যেহেঁতী ভোঁকর দ্বারা সম্পত্তি একত্র করিল এবং এক ঘর গড়ে তরত করিল। এবং তাহাদের
অন্যকেই করিয়া আমার সম্পত্তি বোঁহাইল। তখন সে দ্বারা করে করিল। তেঁহের তখন সেই দ্বারা করে
করিয়া করিল এবং তাহের অন্যকি করে করিল।

TRANSLITERATION AND TRANSLATION.

Ek khô du-i pûra chhila. Tahader madhe chhila-ê pûra-ke baib,
A man's two was more. Then among younger sisters-in-law,
'khô, kôr agô jô sampatti bhag para khô kô-bô dō,' he
'father, my portion what property's share fall that one-to give.' He
khôla madhe tãhe sampatti bhag karil dila. Kôhôn ô parô
their among his property division making gave. Some days after
ai kabôla chhola-ê tãhe mamô sampatti kôhôn korila, chag ô
that younger am his all property collection made and a
ôir dôla môm-kôla. Bhag ôkhôn amkôrni karil tãhe sampatti
divided country-in started. And there fast-deeds doing his property
khôla. Tahôn ô mamô bhag karil-ôkhôn, tãhôn ai jôgô
started. When he all spending started, then that place-in
amôla khô parô. Bhag tãhe amôla amôla kôla
great famine fall. And he used spending am.

(No. 8.)

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṢGA-BHISHĀ.

STANDARD DIALECT.

(TANJORE, MADRAS DISTRICT.)

এক ব্যক্তিই এই পুত্র ছিল। তাহারই ঘরে অসিই আসল নিমিত্তে অসিই নিম্ন। বন্দুতিও তার অসিই বহিন্ বাবা আসনান বহিন্। তাহারই সে কাছেরই ঘরে নিম্ন আসি অসিই ছিল। তার নিম্ন ঘরে অসিই পুত্র আসল একম অসিই দুই সেনে আসনান বহিন্। তার সেনারই সে অসিইনি অসিই আসনান অসিই অসিই অসিই ছিল। সে অসিই তার অসিই অসিইই সেই সেনে অসিই আসনান অসিই ও সে অসিই অসিইই লসিন।

TRANSLITERATION AND TRANSLATION.

Ek	vaktir (baktir)	dei	paies	chhila.	Tahār	madhā	kachhila	apn
One	man's	the	son	was.	Then	of	possessed	his
pat-kā	kāhila, 'plak'	ampatir	je	bhāg	and	paies	tān	pat-kā
father	was, 'father'	property-of	which	share	I	will-get	that	man's
dhā.	Tahār	at	tahār	madhā	bhāg	bhāg-kachhila.	Apn	dhā
gla.	Operated	he	then	amongst	property	divided.	A-five	days
pat	kachhila	paies	amata	chāra	kachhā	dār	dā	dā
after	possessed	son	all	together	selling	to-distant	country	
pradān-karila.	Ar	sikhina	at	aparatā	chāra	aparā	ampatir	apān-kā.
was.	And	there	he	in-quiet	conclude	his	property	squandered.
Se	amata	Way	kachhā-phāla	at-kā	bhāri	dhā	bhā,	o
He	all	spent	having-earned	in-that-country	great	funnel	occurred,	and
at	kachhā	paies	bhā.					
he	in-quiet	selling	begun.					

Standard Bengali is also spoken in the Districts of Nadia and Murshidabad. It is unnecessary to give translations of the Parable of the Prodigal Son, but, instead, for Nadia, is given the report of a conversation between two villagers regarding the earthquake of 1887, and, for Murshidabad, a popular religious song. Both are in the extremely condensed style.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RAJGA-BHĀSHĀ.

STANDARD DIALECT.

(NADIA DISTRICT.)

পাঁচু বেথ ও মালি দণ্ডের কথোপকথন ।

পাঁচু :—দুইকম্পটা বেথের পশির দিক ঘরে এসে। তার পর পর ঘের পর পশিতে এনিবে। পর পর বেথবেথ ভয় বড়ার বাথরে। তার পর তার বাথর লীন পাইলার পর পশিতে এসেছে। দুই কি বসিছনি ?

মালি :—আমি লাবার বসারবে। বাড়ি গুলের লব। বিলবিলম্ব। বেথবেথ দুটি বেথের লিখা ঘরে ছিলম। এমন হয়ে দুইকম্প আবার বেথবেথ বেথিবি লব। দুই বেথ লব বেথার ছিলি ?

পাঁচু :—আমি বেথবি এক বাড়ি বিল আশু বেথ লিখার লাবম। লিখতে লবিম বিল লিখলম।

মালি :—আমি বিল লেগলম ঘরে বিল লাবমক এসে লিখিবে যাবে।

TRANSLITERATION AND TRANSLATION.

Pāchu, Bēth & Mālī Bāṅgālī kathōpakaṣhaṇ.
Pāchu Bēth and Mālī Bāṅgālī's Dialogue.

Pāchu.—*Duikompāṭa* petham pashir dik bare sō. Tār par
Bēthbēth the first seat side from once. *Of-thai* after
ghar dar ab lāpā sūṅh. Tār par kērahā
lāram dōre al tēthake bāgam. *Of-thai* after gradually
jāi sūṅh sūṅh. Tār par gara bēkhar jib
enter te-thake bāgam. *Of-thai* after once deliver doing
jāwar ab lāpā sūṅh. Tū ki kachchhā?
visitat all te-thake bāgam. You what were-doing?

Mālī.—*Ami amar mājāntar bāi dāntar jārā ghyachhām. Sekhāre*
I my of-majāntar house of-paddy fir seat. There
kibj kām-dyā, bāt chhām. Eram
post (renting-paddy, i.e., renting), having-not-done I-am. Tār
dōre bāi-kāmpa amar ghyānta dikhā-nē kachhām, Tū
lāi kachchhāre my in-knowledge am not-over. You
ab away kachj chhā?
that time where were?

- Nāda.**—*Ami Goudi* *hata* *hāi* *giṭ* *hāp* *chāṭ* *dāp* *hāp*
I Goudi *from* *home* *going* *clock* *changing* *standing* *frustrating*
hāp *hāi* *giṭ* *dāp*
frustrating *outside* *going* *stood*.
- Mā.**—*hāi* *giṭ* *dāḥ* *chāṭ* *pā* *phāṭ* *hā* *dāṭ*
Home *going* *now* *children* *at-a-distance* *coming* *standing*
apṭāḥ
now.

FREE TRANSLATION OF THE FOREGOING.

Conversations between Nāda Shāh and Mā Māṭ.

Nāda.—The first shaking of the earth came from the west. After that all the houses began to shake. After that the water began gradually to shake. Then all living animals, such as cows and calves, began to shake. What were you doing?

Mā.—I had gone to the house of my banker for paddy. I had sat down and was leaning against a post. To my knowledge, I never saw such an earthquake. Where were you at the time?

Nāda.—I had come home from Goudi, and was standing after changing my clothes. I went and stood outside, all of a tremble.

Mā.—When I got home, I saw my children standing at a distance from the house.

(No. 12.)

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGLA-BHĀSHĀ.

STANDARD DIALECT.

(MYSORENARAS INDIAN.)

কেহে সেণ্ড, মন, কেউ কারও নয়, বিহে যায় যুবকলে ।
 অকুলি মনে হলে জন, যত যদি যায় মনে ।
 কেহে সেণ্ড, মন, কেউ কারও নয় ।
 যার সেণ্ড, মন, যা কেহে, সে কি কেবার মনে যাবে ।
 যার মনে যাব-কেবারি যার সেবারে যত কেহে ।
 কেহে সেণ্ড, মন, কেউ কারও নয় ।
 যার যাব পরিবার, সেত ভব যারি বিদ্য ।
 কবিবার যিহে সেই যিহে যার কেউ মনে যাবে না ।
 কেহে সেণ্ড, মন, কেউ কারও নয়, বিহে যায় যুবকলে ।
 যিহে দুই যিহে 'যতীর কল', কেহে মনে 'কল' কল' ।
 যার যাবে যারের কল' ন-যাবার কল' যাবে ।
 কেহে সেণ্ড, মন, কেউ কারও নয় ।

TRANSLITERATION AND TRANSLATION.

Bôhō dōh, man, kô kârô nay, Mîrôh vâg, bîh-mangôh.
Meditating one, soul, anybody anybody's (is)-not False attachments in one's place.
 Bôjô nî-ô garir chara, bôhîn bôh
Then-and-overlapped not-O the-Teacher's feet, entangled feet-two
 nîyâ-jôh.
in-attachment-not.

Bôhō dōh, man, kô kârô nay.
Meditating one, soul, anybody anybody's (is)-not.
 Jê Bôj, man, man, bôh, nî-ô man vâg jîh?
Place solo, soul, also thinking, will-also you in company go?
 Man pôt pôt-pôgôh kâr-dôhâr' chôrôh dîh.
Dying after life-darling enter-doors will separate.

Bôhō dōh, man, kô kârô nay.
Meditating one, soul, anybody anybody's (is)-not.
 Kîm ir pôtîr, nî-ô bôh nîyâr bôh,
Self and family, that-into only of-attachment struggle,
 Hâr-nâm kîm, nî-dîh ir kô vâg jîh nî.
Hard-name better, on-that-day, also anybody in-company will-go not.

Meditating me, me!, anybody anybody's (a-)not. *Folke adintant* (a) is-noting.
 Dis dei tin 'birt' karta, kaka kaka 'karta, karta.'
 Days two three 'House-master,' people call (yish) 'master, master.'
 Lays yish Eiler Karia Ma'le-pirts Karia kichid.
 Taking hold will go w/-time the-Master world-beyond Master's sign.
 Birts dei, man, his his-
 Meditating me, me!, anybody anybody's (a-)not—

FREE TRANSLATION OF THE FOREGOING.

O soul, meditate and see, no one belongs to anyone.

False are the Masters in this world. Hast thou not worshipped the Teacher's feet? Hast thou become entangled in the net of Illusion?

O soul, meditate, etc.

Now, for whose sake, O soul, thou dost meditating, wilt thou go with thee? After thou art dead, thy life-dwelling will sprinkle the water-drops.

O soul, meditate, etc.

Thyself and thy family, they only are a struggle of Illusion. Except the name of God, naught else will go with thee on that day.

O soul, meditate, etc.

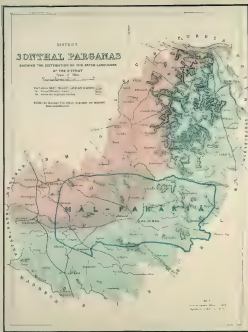
For two or three days yet thou the master of the house, and people call thee 'Master, Master.' But the Master of Time will take thee away to the presence of the Master of the World beyond.

O soul, meditate, etc.

In the District of Burdwan, we find the Standard Bengali gradually merging into the form which is generally recognised as the Western Dialect. In the east of the district, however, it still belongs to the standard type, though with some irregularities. The following example comes from the Kairua Sub-division, in the north-east of the district, and may be taken as a sample of the language spoken to the east of Burdwan. The style is constructed. Note that the third person singular of the past tense of transitive verbs often ends in *s* instead of in a (*gi*), and that an initial *s* is often represented by *gi*, pronounced *gi*. Thus *sk-s* is written *gi-sk-s*, pronounced *gi-sk*. Note also that aspirated letters are often dissimilated, as in *sk-s* for *skh-s*, *sk-s* for *skh-s*, and many other instances.

DISTRICT
30NTHAL PARGANAS
 SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES
 OF THE DISTRICT
 Year of 1881

THE TOTAL DISTRICT, TIBET, LADAKH, KASHMIR, &c.
 THE TOTAL DISTRICT, TIBET, LADAKH, KASHMIR, &c.
 THE TOTAL DISTRICT, TIBET, LADAKH, KASHMIR, &c.
 THE TOTAL DISTRICT, TIBET, LADAKH, KASHMIR, &c.



II.—WESTERN BENGALI.

The Western dialect of Bengali is spoken in its extreme form in the east of the Chota Nagpur Division, in the District of Manbhum, and in the tract called Dandbhira, in the east of the Singhbhum District. It is bordered on the west by the Munja dialects of Chota Nagpur, by the Khakhi spoken in the North and Centre of Chota Nagpur, and by the Oriya of that Division spoken in the south of the Singhbhum District. Going east, we find it spoken in the Hirkura and Barkura Districts, and in the western portions of the Bardhaman District, especially about Bariganj, but in these Districts it gradually merges into Central or Standard Bengali. As already stated when speaking of that dialect, it is impossible for any definite line as dividing the two dialects in Bardhaman. All that we can do is to estimate that of the Bengali-speaking population of that district. We may say that a million speak the Western dialect. Western Bengali is also spoken, principally by immigrant Khasas, in the north of the Orissa Native States of Kausbar and Mayabhanja, while the language of the mass of the people is Oriya. Similarly, it is spoken in the Eastern and Southern portions of the Southal Parganas by immigrants from the plains, who have settled among the aboriginal inhabitants (see map facing this page). Here, however, it has no other Aryan language with which to compete, as is the case in the Orissa Native States, except in a small tract north and east of Deogarh (Deogarh) where Khakhi and Bengali overlap, the former being spoken by natives of Khakhi, and the latter by natives of Bengal.

On the western boundary of this dialect, there are various mixed dialects which are generally known as Khakhi, or Impure, Bengali. It is often difficult to say whether these should be classed as dialects of Bengali, or of the neighbouring Hindi. For instance, there is the curious dialect bearing many names, but which is usually known as Khyami, spoken in Manbhum, Singhbhum and the neighbouring Native States. This is sometimes written in the Bengali, sometimes in the Khakhi, and sometimes in the Oriya, character. Closely connected with it are the so-called Bengali of Hansbhang, and the Pliat-parganah dialect spoken in East Ranchi. These, on the ground that their grammatical basis is distinctly that of Hindi, I have classed as dialects of that language, although, in the case of Hansbhang, it is called Bengali by the local authorities. On the other hand, there are two mixed dialects whose grammatical basis is that of Bengali, and these I have classed as sub-dialects of Western Bengali. One of these is the language spoken by the Jains in the south-east of the Ranchi District, a District, be it remembered, of which the language of the main bulk of the population is not Bengali. It is called indifferently by the surrounding people, whose language is a form of Hindi, Khakhi-Bengali, Surikandi or Ranchi. The last two names are derived from Ranchi, one of the centres of the Jain community. It is reported as spoken by 48,125 people in the Ranchi District. The other mixed sub-dialect is spoken by the aboriginal tribes of Khasas who inhabit the hills in the south of Manbhum. The Khasas of Manbhum have abandoned their own tribal language, which belongs to the Mundli family, and speak a broken Bengali. A similar dialect is spoken by the Paharias of the same neighbourhood, and the form of speech is known either as Khakhi-Pali or as Paliya-Pali, according to the speakers. It is reported as spoken by 1,766 people. Finally, the

Hill Paháryá of the centre of the Bengál Provinces have, like the Khonds, abandoned their own Diverdian tongue, and speak a corrupt form of the language of their Bengál neighbours. They are 12,591 in number.

We then find that Western Bengál is spoken by the following number of people :—

NAME OF DISTRICT.	NUMBER OF SPEAKERS.
Eastern	1,000,000
Barisal	900,000
Bahar	575,000
Bengál Provinces	200,000
Northam	850,000
Chandian	100,000
Majálisha and Koorá (Fakir States)	50,000
Láharága (Jailá)	40,000
Northam (Kháshá)	2,000
Bengál Provinces (Hill Paháryá)	10,000
Total	4,000,000

The Western dialect differs principally from Standard Bengál, in having a broader pronunciation. Thus a long *á* is often substituted for the *a* of Standard Bengál, e.g., *áshá* (pronounced *sháw*), he said, for *shá* (pronounced *sháw*) ; *shá* (pr. *sháw*) for *shá*, he was. On the other hand a Standard Bengál *a* often becomes *u*. Thus *sháw*, small, for *shá* (pr. *sháw*) ; *sháw*, of you, for *shá*. The vowel *é* is often written *ai*, and is then pronounced *ai*, like the short *a* in *fat*. Thus *shá*, *shá*, is pronounced *shá*, and *shá* (pronounced *shá*), he went, is often written *shá*, and pronounced *shá*.

The letter *l* is frequently substituted for *a*. Thus, we have *shá* (pronounced *shá*), I am not, for *shá* ; *shá*, a dance, for *shá* ; *shá*, a boat, for *shá* ; *shá*, a river, for *shá*.

The dialect is fond of nasalizing the final vowel of a word, thus *sháw*, instead of *shá* (contracted for *sháw*), having eaten ; *sháw* for *shá*, let us make.

The old singular forms of the personal pronouns (*shá*, I ; *shá*, thou) are frequently used instead of the standard *shá* and *shá*.

In the conjugation of verbs, the old singular forms, which are obsolete in Standard Bengál, are frequently met with. Thus *sháw*, I asked for, instead of the standard *sháw* ; *sháw* (pr. *sháw*) for *sháw*. So in the second person we find *sháw*, for *sháw*, thou art, and so on.

In the third person of the past tense we find the same following imperatives, *shá*, with intransitive, and *shá* and *shá* with transitive verbs. Thus *shá*, 'he was,' *sháw*, or *sháw*, 'he said,' instead of the standard *sháw* (pr. *sháw*).

The tendency to contract verbal forms is very marked in the Conjunctive Participle of causal verbs. Thus, we have *sháw* for *sháw*, having caused to do, and *sháw* for *sháw*, having surrounded.

The first two specimens come from Manipur, a transliteration and interlinear translation are given. It has not been considered necessary to give a phonetic, as well as a literal, transliteration. In a few special instances, the pronunciation of a word is given in parentheses, as for the rest, the general rules for the pronunciation of Standard Bengali apply.

The first specimen is a translation of the Famine of the Foulga River. The second is the statement of an accused person, recorded in Court in his own language. In the former, note the word *le's*, share. The *s'* is an attempt to represent a double *s*. As pointed out when explaining the pronunciation of Standard Bengali, the *s* is not pronounced, and the preceding *s* is pronounced as if it was doubled.

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHISHA.

WESTERN DIALECT.

(MAMURU DIALECT.)

Ek (ek) kār dān bāp chān; uār māp chān bāp tār
One of-us has son son; of-them among the-sons son the
 bāp-ke bāhik, 'bāp bā, kārār dārār Ṭ kār (kārā) kār pān.
father told, 'father O, our of-property what share I shall-get
is am-to die.' Bāp tār bāp āpan dārār bāhik-kār tār kār.
that am-to die. On-the his father his-own property having-divided his share
 tār dār. Kārār ān bāp chān bāp āpan dārār kār jār-kār
himself gave. Some days after younger son his-own property having-parted
 ṬṬ tār pān. Bāhik ṬṬ bāp kārār
having-taken distant-country went. There going after undivided
 kār, ān ṬṬ pān. Jār-kār kārār kārār
having-done, all having-ceased-to-fly he-there-comes. When all expenditure
 kār pān, tārār ān kārār kār ān kār.
having-made he-there-comes, then that in-country night-famed were,
 ān ān kār kārār kār ān. Kārār ān ān kār ān.
on-the he (he) went went into began. Then he that of-country on a
 kārār kārār kār ān. Āi kārār kārār ān kārār kārār
with farmer's shelter took. The farmer in-field some of-feeding
 kār kārār kār kār. Ān ān kārār kārār kār kārār pān
for him appointed made. On-the he went's father lands selling left
 kārār kārār kār, ān kārār kārār kārār kārār kārār
of-filing intention made, but among him-as aspiring-sons not gave.
 Kārār ān kārār kār; ān kārār, 'kārār kārār kārār kārār
Then he wish became; he said, 'my of-father how-many land
 kārār kārār, ān kārār ān kārār ān kārār kārār kārār
arrows remain, and they each so-much paper got that by-eating flesh
 ān pān; ān kārār kārār kārār kārār kārār kārār
and day-one; and I with-hunger perished. I of-father in-neighborhood having-gone
 kārār, 'bāp, ān kārārār kārār ān kārār kārār kārār kārār
with-son, 'father, I of-God agreed and of-her before she have-done;
 kārār kārār kārār kārār kārār kārār kārār kārār kārār
my son of-being-called I worthy am-not, then me (s)-served keep."
 Kārār ān kārār kārār kārār kārār kārār kārār kārār
Thence-son he his-own father to went. His father distant from him away
 kārār

hai; dāyik pāth; sh amai dhayē jhē, uhar gāl
great compassion had; he immediately having-run having-gone, his neck
 jhō-dhō, māt chom khōkh. Tāhan uhar bāh kōkh,
having-closely-embraced, on his face a kiss etc. Then he was said,
 'hap hē, hai Bhāgvanāt tūi ē tūmē tūi gupā kōkhēti, tūmē
'father O, I of-God acquired and of-thee before me have-done, thy
 bōi bāhāi hai jōgi hai.' Uhar hīp arāh-pāl-hē bāhē,
son of-being-called I worthy answer.' His father answers-to said,
 'tāhā hāpāi hōh māt-hē pāt, ar thār hāh ēgōt ēh, ē
the-hat robe having-brought him put-it-on, and his on-hand ring put, and
 pāt jhō ēh, ar chāl, hātā māt khōyē dhōp māpālē hōt.
on-foot shoes put, and come, (let)-as all having-onion clothes carry make.
 hātā ē hōy-jō māt gōkhā, ar hōkhā; hātē gōkhā, ar māt.
My shoe was lost-lost, again is-shoe; was-lost, again was-found.'
 Hē hōt hātā māt māpālē hātē hīh.
This saying after they sorry to-make began.

At kō-thē hārā hōh. Khōt khōt gōkhā. Sh phāti stōy,
This man's elder son then is-fell hat-gone. He returns at-time-of,
 jhōtāpāpā ghātē pāi hāyēh, tākē hīh hōyā dhām arāh
when to-there home near came, then of-dancing music voice coming
 pāyē, 'hē jō māt-hē hōyē, pākōkh jē, 'ē māt hāh
having-got, a man answer having-called, (he)-asked that, 'thou all of-what
 hē hōkhēti, ē?' Māt-hē bāhē, 'tūmē hōi kōkhēti mē,
for-the-sake are, ah?' The-answer said, 'thy brother has-come indeed,
 hātā tūmē hīp kōjā khōvichāh, hātā khōt hōy hōy gōt
therefore thy father relation is-finding, because he soft sound having returned
 pāt-gōkhēh.' Hē-i uhar gāt hāh, ē ghāt mō-gā.
has-been-arrived.' On-the of-him anger became, and in-the-house he-did-not-go.
 Uhar hīp tākā hātē id, khōt māt bāhēh. U tākā ē bāhē.
His father then not coming, his much celebrated. He then is said,
 'hātē hāt-hē tūmē māt-hē pāt khōtēh, kōkhā tūmē hōt-hātē hātē
'I answering-thy thy answer like worked, over thy order out-of
 māt hāt, mātē hātē hāt-hē hātē khōtēh māt-hē, jē pāt hāt
not was, but then was-to not had directed-give, that for friends
 hōt māpālē hai. Tūmē jē hōi hōtē hē tūmē shōt dōtē
with married I-may-make. Thy what was hidden with thy entire property
 mātē, māt ghāt hāt-hātē, tūmē hōtē hōtē. Tākēh ēh
quest, he referring on-own-to-be-come, then find parent.' Then he
 hīp bāhē, 'hāt māt-hē hātē pāt hōtēh, hāt māt hātē hātē
father said, 'thou all-saying me near art, and all (my) property is-thine-only;

kōtō kōtō tōtō mōtōtōtō kōtō dōtōtō kōtō tōtō tō kōtōtō mōtō
 but now some movement making improper, because thy this brother does
 gōtōtōtō, are tōtōtō; kōtō-gōtōtōtō are, pōtō-gōtōtōtō.
 was, again double; was-but again, but-but-but-but.

In the following specimen,—a statement of a person accused with theft, it is
 necessary to draw attention to the manner in which it is attempted to represent a double
 letter. This is done by adding a ' Thus kōtō is pronounced kōtōtōtō, kōtōtōtōtō,
 having cut down. So mōtōtōtō is pronounced mōtōtōtōtōtō, he (or they) acquired.
 Again dōtōtō, is pronounced dōtōtōtō.

at dark think the hip to-ke dānā pān, ān dāp kāk
 he in-the-house remaining his father him to-see got, and pig eating
 dānā jāk the pān dānā, dānā khān hān. Hān
 having-see having-gone he with having-wood, him to-see hān. The-see
 to-ke hān, 'hip, ān. Pānā-dānā think ā for them
 him-to said, 'father, I of-God in-the-forest and of-the in-the-forest
 pān kākāhā. Ān ān the hān hān ān kākāhā nāhā
 in have-done. I more the see being-called some of-making proper
 nāhā' Kānā hip the chānā-kā hān, 'chānā hān hān ān
 and-see' But the-father his servant-to said, 'most good chānā having-ought
 kāk, ān dā, ān hān nāhā ān pān jāk
 having-see, the-(him)-to give, his servant ring and my-see hān
 pānā dā, ān ānā khān kāk khān hān; khān
 having-pat-to give, and (of)-me eating having-see happy be; for
 hān ā chānā nāhā-khān, khānāhā; khānāhā, pānāhā' But
 my the see dānā-see, ānāhā; ānāhā, I-dare/have. Afterwards
 kāk hān kāk hān.
 they happy to-see hān.

Ān the hān hān hān chānā. Ān nāhā, pānā
 and he hip see in-the-field see. He having-see, of-the-house
 khānā hān, pān ā hān nāhā pān. Chānā
 in-the-neighborhood having-see, singing and music to-see got. Then
 at ān hān chānā-kā khānā dāhā, hān, 'pān kāk'
 he one person around in-neighborhood having-called, said, 'this what?'
 He to-ke hān, 'the khānā khānā, ān the hip hān hānā (khānā)
 He him-to said, 'the brother has-see, and the father agreed eating
 the khānā, khānā at to-ke hān pān pānāhā' Kānā at nāhā
 ready hānāhā, because he him with-good body hānāhā' But he nāhā
 hān, khānā jāk nāhā nā. But the hip hānā hān,
 made, with in-to-see dānā nā. Afterwards his father outside having-see,
 to-ke hānāhā hān. Kānā at jākāhā dāhā the hip-to hān,
 him-to remembrance hān. But he answer having-gone his father-to said,
 'dā, ān hānāhā and the pānā hānāhā, the hān hānāhā
 'see, (of)-no-much gone I the service see-being, the any word
 hānāhā hān ān; hān hān hānāhā hānāhā hānāhā hānāhā
 see and (disregard) not; nevertheless then see nāhā ān
 chānāhā ān nāhā, jāk hānāhā hānāhā hānāhā hānāhā;
 young-one guard not, that my friends having happiness I-shall-make;
 Kānā the ān hān jāk hānāhā hānāhā the dānā hānāhā
 but the the see nāhā of-the-see in-the-forest the nāhā eating
 dāhāhā, at jākāhā ān, hānāhā hān the' hān hān hānāhā
 see give, he when come, then the of-the-for-the-see great eating

karli. Kinta si si-ka kolla, "kollá, tai si-ka-káa ánié (kollé
 moóni." But he him-is said, 'child, thou always of-us in-the-practice
 nániá, áe ánié ju ká, níni-i tí. Kinta káni háyá (kollé)-
 or, and my what is, all-even thou (is). But happiness being
 á ánié háyá (kollé) háyá, káni áe á Váni náni-
 and refusing being right is, for thy this brother dead-
 ánié, háyá-kollé; náni-ánié, nánié."
 man, has survived; but-man, I-have-found."

[No. 15.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-JHISHI.

WINTER'S DICTIONARY.

(DUALSUTA, SINGURHUR DISTRICT.)

And the day one village going-out; forenoon of-a-forest in-the-middle
 I fell. There village-also (was)-not, even-also (was)-not. A of-tiger
 in-the-precence I-fell. Of-that after, the-tiger we having-also in-mind
 thought. Then we karī kī? De-jā pāthar dharī phāṣāṣī
 Then the man bājā, bājā-g. karī dīkī
 Then he on-face striking, the-tiger of-the-forest in-the-direction having
 gāṣī pāṣā. Kāṣā bāṣā sīṣī karī, bājā-g pāṣā
 having fled. (After)-was day sugar making, the-tiger again
 gāṣī bāṣā. Then bāṣā dīkī
 having-returned came. Then great fear overcome-(we). Then
 karī-kāṣī bāṣā dīkī kī karī karī-kāṣī pāṣā. Then at
 some-place-from two persons of-us in-the-neighborhood arrived. Then that
 bājā, bāṣā kī karī dīkī, karī dīkī karī
 tiger, (we)-three persons about going, being-afraid running of-the-forest
 dīkī pāṣā. The per in kī kī sīṣī jīṣā
 in-the-direction fled. Of-that after (we)-three persons (in)-one company going
 jīṣā, kī-kāṣī dhar jīṣā, bājā bāṣā karī karī karī pāṣā. Karī-kāṣī
 going, some distance going, a of-hour in-the-precence fell. The two
 men-kāṣī dīkī 'kī kī' karī amant-kāṣī dīkī-kāṣī karī-kāṣī. Then
 we having-also 'kī kī' saying we to-four came. Then
 karī dīkī kī bājā dhar, bāṣā pāṣā karī
 we three persons dīkī having-also, on-the-ground to-bat began.
 Karī-kāṣī jīṣā nī gāṣā, karī-kāṣī karī-kāṣī karī-kāṣī karī-kāṣī
 At-that-time when we to-came, then some-grass-tree we three
 men of-all. Then karī-kāṣī karī-kāṣī karī-kāṣī karī-kāṣī karī-kāṣī
 persons climbed. Then the-two we searching searching karī-kāṣī karī-kāṣī
 jīṣā karī-kāṣī. Then karī-kāṣī gāṣā nī, karī-kāṣī karī-kāṣī
 to-go began. When we beyond not, then on-the-forest-road
 karī-kāṣī gāṣā. The jīṣā karī karī-kāṣī karī-kāṣī karī-kāṣī
 having-gone to-come. Of-that a-little after we having-descended on-road
 karī-kāṣī.

[No. 16.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

Western Division.

(West of BHOJPAH Division.)

Koushant) khar dal-i chhāl chhāl. Tār madh chhant
Certain person's two sons were. Of them among the younger
 the boy-to call, 'father, thy of-property what share I shall get,
 only do.' Tā kō bhar bhāg bhāg karō dī. Kichu dī
 to-me give. His father property division having-done gave. Some days
 part chhāl chhāl bhāg-bhāg chhāl karō dī. Dī dī
 after the-younger son property-to, divided having-made distant country
 dīrō chāl-pā. Chhālō pīr khar bhāg-pākar karō
 towards went-away. There going much advantage-exposure having-done
 ab bhāg vīr-dī. Vīr-dī par ab-bhāl bhār
 all property expended-away. Having-expended-away after there great
 shāl hā, the khar chhāl (chhāl) hā. Tāhan ab
 surely known, his much advantage because. Then he that
 dīrō ek ghōrāt ghāt chhāl mī, ar dī mātār
 of-country a householder's in-the-house servant remained, and his master's
 mātār dīrō chhāl bhāg. Dīrō pīr khar khar ab bhāg
 to-field to go to-field to go. The-days which khar went-to-out those khar
 bhāg dīrō pīr bhālō chhālō kharō-khar, khar hā ab hā in khar
 nothing his-own only to-all with-his-made, but any-one him that to-out
 dīrō. Tā pīr hā hā, ar mātār hā pī. Tā
 did-not-give. He when when come, he to-mind made that, his
 bhāg bhāl hā mātār chhāl mīrō, ar
 father's in-house how-much wealth-paid servants are, and
 that khar khar pīrō, ar ab bhāg bhāg mātār.
 they much to-out receive, and he here no-longer to-dying.
 'Ami - oī khar bhāg khar pīr; ā-ā bhāg
 'I having-when my father's more will-go; him-to I-will-go,
 "bhā, Ami sagar kharō ā bhār samāt par
 "father, I of-house in-opposition and of-other in-pretence am
 karō. Am ar khar pīr khar jaggi mī.
 have-committed. I any-more thy am of-being fit cannot.
 Am-ā khar ek jū mātār khar jū-mātār mātār
 Me thy one person wealth-(pay) after could like

Beng.

a 2

aikhā, " He up the higher kitchen go, him at
 keep." He keep-when his father's in-employment was, but he
 durb thāi-l the big table dishes put, the what
 at-dinner remaining-when his father him to-me obtained, q'-dān mark
 dayā hā, he at dayā pyē the girl durb, dānvi
 companion became, and he keep-when to his own catching-hold-of, his
 khān. Chāto hā, 'hā, and suggest birānā a thān
 aī. Sā said, 'father, I q'-hān in-opposition and. q'-thān
 amākh pip karākh, and he thān pāthar hākh jaggi
 in-presence he have-committed, I suppose thy son q'-hān
 nā! Kāto hip the wife chān-dā hā, 'diggē nā chāyē
 {am-out.' But the-father his own servants-to said, 'pākh all then
 khān hōy and t-to pān, or hān sāgi, pāy jāt
 better chāh keepng this-man cloth, he on-hand ring, on-foot shoe,
 dīy dā. he amākh khāi-dā he food hā. Kānān tām
 keepng-given give. And (af)-as eat and marry make. Bānān my
 ā chān-ti māt phā-ākh khākh, hāyē chākh, phā
 thā son keepng-dā again become-afire; and was, again
 phāy (phāy) gā.' Ei hān hā, thā amākh
 found and (how-). These words keepng-aid, they married
 kāt nāh.
 to-do began.

Tākh the boy pāthar māy dākh. First at left-hān
 At-that-time his elder son in-field was. Afterwards he white-cowmg
 hāy khā pākh nāh ghāh leyt (vān) pā. Tākh
 hān near keepng-when dānng's māy's agh received. Then
 at thā chāyē-lā (hā jīkhā (jīghā) hā, 'tākh ki?
 he one boy keepng-when question made, 'What-what?'
 Tākh at thā hā p, 'tām hāi tō-chā he the big
 Then he hān said that, 'thy brother has-come and thy father
 t-ā hāy hāy pyē amākh khākh.' Sā at rāh
 him to-post-when remaining movement in-dāy.' On-thā he keepng-when
 he bhān jāt chākh-ā. Tākh the big hān tō
 again inside-(the-house) to-go dānng-when. Then his father out coming
 thā chākh kāt nāh. Tāt at the boy-hā hā p, 'dā,
 his secretly to-make began. On-thā he his father-to said that, 'mā,
 and he bhākhā chākhā mām tām hā bhākh. Bāhān
 I many years served like thy work am-dāy. At-when-time
 thā hā hā nā; tām tām tām bhākhā nā amākhā
 thy words dāy I-did-out; still then my friends will married
 hākh jāt dākh; Sā pā pā dākh, kāt thā p
 to-do for one-when one post the-post dākh-when, but thy that

[No. 17.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHISHA.

WESTERN DIALECT.

(WEST OF BHOWAL DIVISION.)

Ami	Bachchanda	oil	Bhānōth	Apā	chāpāś-giri	chikari
I	Zardam	oil	beemān	in-office	chāpāś-head	service
kar.	Aj	śā	indaji	chār-ār	many	śā-gāyir
do.	This-day	eight	about	four	in-time	rail-car's
tar	baś	Bāj	Pratappur	thāks	dhārā	Yehobian,
ke	Indyap	Bāj	Pratappur	from	to-rail	I-am-going.
khāś	śā-śā	bāś	water	dig	gyādhān.	Tar par
missing	little	more	north	side	I-had-gone.	Afterwards
Bāhamākh	dhāś	pā	less-many	chā	chā	ball
Bāhamā	to-rail	going	at-the-time	thief	thief	stealing
Ami	manā	par	thāks	rat	chārā	purpura
I	meaning	after	about	eight	four	oil
Tāh	Gharān	ā	Har	Bāp	chāpāś	par.
Thā	Gharān	and	Har	Bāp	Chāpāś	man.
kar	oil.	Ami	just-as	as	khā	amar
committed	have-nd.	I	do-as-I-do	he	only	my
apāś	dhāś.					to-name
dhāś	Indyap.					and

A variety of this western dialect of Bengali is spoken by the Sarkak Māyān, a well-to-do cultivating and trading caste of Jain, who live in the Tangal and Khānā Thānā, in the extreme South-East of the Khānā District, where it is called Khānā Bengālī, Sarkakī, or Sarkā. The difference between it and Western Bengali is so slight that it is not worthy of the title of a separate dialect. The following translation of the Fable of the Prodigal Son is in this dialect.

Note the typical Western Bengali preference of *ā* for *a* in words like *dhāśāś*, of *waśā* for *waśāśā*, *I die*; *khāś*, a *harlot*. As usual, there is a tendency to elide an unaccented *ā*. Thus, *khāśāś*, he used to eat; *khāś*, to be; *jāś*, to go; *apāśāś*, he went; *parāś*, he got; and many others. As usual, also, a medial *ā* is liable to elision. Thus, *baśāśā*, he said; *raśāśā*, he was; *raśāś*, remaining. There is a tendency for *i* to become *ā*, as in the word *paśāśā*, after.

In the declension of nouns, the nominative plural termination *ra* is carried through the oblique cases, so that we have an accusative plural *chār-ār-āś*, servants; *chār-ār-āś*, friends; and as a genitive plural, *khāś-ār-āś*, of *harlots*.

In regard to pronouns note the singular *waśā*, I; and the form *khāśāś*, we, borrowed from the Sanskrit, *waśā*, of Khānā which is the main language of Bangālī.

As regards verbs, there is a peculiar form *āhā*, the "is," which is borrowed from the *Bihārī* *āhā*, which we meet in Magahi. Similarly, we have the *Bihārī* form *chāh*, meaning, 'he was.' The word *āhā* is used to mean, 'I am.'

The first person singular ends in the old termination *ā*. Thus, *āyā*, just mentioned; *chāhā*, I am dying; *karāhā*, I have done; and so on. The first person singular of the Future ends in *ā*. Thus, *pāwā*, I shall get; *gāwā*, I shall go; *chāwā*, I shall say. The third singular of the Past usually ends in *ā* in all verbs, both transitive and intransitive. Thus, *gāhā*, he went; *pāhā*, he got; and many others.

There is a peculiar form of the Conjunctive Participle in *āyā*, which should be noted. Thus *jāyā*, having gone; *karāyā*, having done; *urāyā*, having arisen; *chāyā*, having brought; *chāyā*, having come; *gāyā*, having called; and *chāyā*, having heard.

The specimen is not a very satisfactory one, as the writer has shown a tendency to revert to the forms of standard Bengali. Nevertheless, a sufficient number of genuine forms have been left to give a good idea of the peculiarities of the *Bihārī*.

BENGALI OR RAJGAH-HILASHI.

WESTERN DIALECT, SERIAL SUB-DIALECT.

(RANCHI DISTRICT.)

Ëk Ëkhe ðe kôk vîk. Uthê mājê chhêr kôk kôp-kô
One man's (of-man) too one had. Then among younger one father-to
 kôlik, "a bîp, dachêr yê bhâg pârê mîl, oi bhâg
 mîl, 'Oh father, of-property that (the) portion would-get I, that portion
 mîl-kô ðê' kô vîkhe mājê dachêr bîkê kôk ðîk. Thêk ðêr kôk
 mî gîr.' It them among property dachêr doing gone. Two days after
 chhêr chhêr (chhêr) mî dîkê kôk kô mîk mîk. Ôkê
 younger one all together making different country went. There
 jîpêr a kîrîp kîm kîrîp vîl ðîk. kô mî kôk kôk, "a
 going he had dachêr doing went. He all spread-out-away, (he) that
 mîk kôk kôk kôk. Uthê kîkê kôk-kôk kô a jîpêr
 country great famine occurred. His difficulty began-to-be. And he going
 a mîkêr kô kîm kîkêr (jîpêr) mîk. U kô kô-kô
 that of-country one man's in-protection lived. That man his
 kîmêr jîpêr kîrîp chhêr kîkêr. kô kîkêr jîpêr kîkêr kîkêr
 his-own in-field since in-field went. And since that (the) kîkêr
 vîl kîkêr kîkêr kîmêr jîpêr kîkêr mî-kôk. Kîm kô kîkêr
 that kîkêr eating his-own kîkêr in-field dîkêr. Dîk kîkêr kîm
 dîkêr kîkêr. kô jîkêr kîkêr jîkêr a kîkêr, "mî kîpêr
 would-give not. And when understood he-could he not, 'my father's
 kîm dîkêr-kîkêr (mîkêr) chhêr kîkêr, vîl kîkêr kîkêr
 his-own kîkêr servants are, they enough-for-eating and
 kô kô jîkêr, kô mî kîkêr mîkêr. Mî vîkêr mî kîpêr
 mî more got, and I in-larger am-dîkêr. I arising my father's
 kîm jîkêr, kô kô-kô kîkêr, "bîp, mî kîpêr kîkêr kô kô
 near will-go, and him-to will-ay, 'father, I haven't against and of/this
 jîkêr jîpêr kîkêr, kô mî kô kîkêr jîpêr mî kîkêr
 near am have-committed. And I kîp am of/being-ruined nearly not am.
 Têr dîkêr-kîkêr kô kô chhêrêr mîkêr mîkêr. Pôkêr vîkêr
 Thy kîkêr one man across's kîkêr mî kîpêr. After arising
 mî kîpêr kîkêr kîkêr, kô a kîkêr mîkêr, vîkêr kîpêr kîkêr
 his father's near went, and he at-a-distance being-came, his father him
 dîkêr kîkêr, kô jîpêr kîpêr kîkêr kîkêr kô kîkêr
 to-are got, and companion doing ran and each couple-hold-of
 kô chhêr kîkêr. kô kîpêr kîkêr kîkêr, "bîp, mî kîpêr kîkêr,
 and his also And are his mîkêr, 'father, I haven't against,

Ar we pāṭ pāṭ karāhā. Ar will be both together
 and of-the near (before) in here-remained. And I thy son to-be-called
 jōṅ nā hāṅ. Little while bāp chākurā-kā karā, 'that child look
 worthy not am.' But the father treatment said, 'you son very
 bāp bāpāṅ karāṅ hā-kā pāṭhā, that have him pāṭhā, ar gāp
 good note keeping him put-on, the on-hand very put-on, and on-hand
 jōṅ pāṭhā, ar kāmāṅ kām ar kāmāṅ karā; kām-āṅ ei chākurā-kā
 there put-on, and am am and every made; for this am
 nāṅ marī māṅ, arā bhāṅyāṅ; karā māṅ, nā pāṭ. Pāṭhā kar
 my dead son, again to-again; kar māṅ, he to-found.' After they
 māṅ māṅ.
 every were.

Eṅṅā whāṅ bāp bāp kāmāṅ (kāmāṅ) māṅ. Ar a father place put kāmāṅ.
 Now he other son to-fish was. And he coming know-mine was
 Ar bāp ar nāṅ kāmāṅ pāṭhā. Ar a he kāmāṅ chākurā-kā (chākurā
 and made and leaving to-bear got. And he son was current calling
 bhāṅyāṅ, 'i nāṅ kāmāṅ.' U whā-kā karā, 'the bāp bhāṅyāṅ, he to
 asked, 'this all what?' He him-to said, 'the brother to-again, and the
 bāp kāmāṅ bhāṅ karāṅyāṅ, kāmāṅ nāṅ whā-kā bhāṅyāṅ pāṭhāṅ.
 father great food to-made, for him soft-and-sound to-remained.'
 Little a bhāṅyāṅ kāmāṅ, ar bhāṅyāṅ pāṅ nāṅ māṅ. Eṅṅā
 But he hearing was-angry, and in (to-again) bāp not agreed. Therefore
 whāṅ bāp kāmāṅ, he whā-kā bhāṅyāṅ kāmāṅ. U jōṅ karāṅ kāmāṅ
 his father came-out, and him to-again bāp. He answer doing to-ang
 kāmāṅ, 'kāmāṅ, bhāṅyāṅ-kāmāṅ nāṅ ar māṅ karāṅyāṅ. Tā
 bāp, 'I, for-many-days I thy service have-done. Thy
 kāmāṅ kāmāṅ kāmāṅ-kāmāṅ kāmāṅ nāṅ. Ar the māṅ-kāmāṅ kāmāṅ
 my word was I-remained not. And got to me son-son
 bhāṅyāṅ-kāmāṅ-kāmāṅ kāmāṅ nāṅ. I nāṅ māṅ māṅ māṅ-kāmāṅ kāmāṅ kāmāṅ
 but (to-again) not, that I my friends with remained
 karā. Little jōṅṅāṅ ar ei bāp bhāṅyāṅ pāṅ kāmāṅyāṅ māṅ
 my-made. But when thy this son to-again who kāmāṅyāṅ māṅ
 the kāmāṅ kāmāṅ bhāṅyāṅyāṅ, kāmāṅ kāmāṅ the bāp bhāṅyāṅ karāṅyāṅ.
 thy property being to-remained, then then his for food had-made.'
 Ar a whā-kā karā, 'bāp (kāmāṅ) kāmāṅ kāmāṅ kāmāṅ māṅ kāmāṅ
 and he him-to said, 'son (kāmāṅ) then all day my word am.
 Mar pāṅ kāmāṅ, nāṅ māṅ māṅ kāmāṅ kāmāṅ. Kāmāṅ kāmāṅ (kāmāṅ) kāmāṅ
 My that is, that all to-again is. Every thing and
 kāmāṅ, ar kāmāṅ kāmāṅ. Kāmāṅ kāmāṅ the ei kāmāṅ māṅ māṅ, ar pāṅ
 is, and glad is. For thy this brother dead was, and again
 kāmāṅ pāṅyāṅ; he kāmāṅ māṅ, he pāṅyāṅ (pāṅyāṅ).
 alive came-back; and dead was, and to-found.'

* Pāṅyāṅ.

Another but much more corrupt variety of Western Bengali is the patois spoken in the hills of the Dulai range in Burdwan in the south of Murshid. It is spoken in slightly different forms by the Khasiis and by the Pabdiis. The Khasiis are an aboriginal tribe of Chota Nagpur whose proper language belongs to the Monchi or Kolarian family. Those who have settled in Murshid have abandoned their ancestral language, and speak this broken Bengali. The bulk of the tribe is to be found in the District of Lohardaga, and there they speak their own language. Those of Murshid are a wilder and less civilised tribe than their brethren of that District. An account of them by the late Mr. V. Ball will be found in the Proceedings of the Asiatic Society of Bengal for 1868, which is quoted on p. 293 of the Statistical Account of the Division. The Pabdiis are a separate race to the Khasiis, and inhabit the same hills. See the Statistical Account of the District, p. 293.

The patois is called Khasi-pato or Pabdi-pato, according to the speakers. The number of speakers returned is as follows:—

District.					District.					Number of Speakers.	
Murshid	a	5	0	a	1	Khasi-pato	.	.	.	2,200	
	"	"	2	"	"	Pabdi-pato	.	.	.		
Total										2,200	

As in the case of the Karami dialect of BHAR, we meet Bihari forms mixed up with Bengali ones, but not to so great an extent as in that form of speech. In Khasiis, Bihari forms predominate, and the dialect is classed under BHAR; but in Khasi-pato, the basis of the dialect is evidently Bengali. The following is an account of the pronunciation of the Khasi-pato as illustrated by the two specimens immediately following:—

I.—PRONUNCIATION.—

A Bengali *e* (pronounced in Bengali as *ê*, or *è*) frequently becomes *a*. Thus, *karî*, for *kari*, having done; *marî*, having died; *karî*, for *karî*, I will say; *marî*, having caught; *karî*, for *karî*, I did; *karî*, for *karî*, delay; *marî*, in (my) mind; *karî*, for *karî*, he gave; and many others. An *ai* becomes indifferently, *ê*, *î* or *e*. Thus *karî*, *karî* or *karî*, for *karî*, he became; *karî*, it will be.

In the case of the word *marî* for *marî*, *ê* has become *a*.

The letter *î* (pronounced in Bengali as *î* or *è*), frequently becomes *u*, which is pronounced as *ê*, like the *a* in *karî*. Thus, *karî*, pronounced *karî*, for *karî*, one; *karî*, pronounced *karî*, for *karî*, he did; *karî*, pronounced *karî*, for *karî*, he became; *karî*, for *karî*, he said; *karî*, *ye*, *karî*, a one-weight.

The *y* is sometimes dropped. Thus *karî*, he said; *karî*, it became.

The letter *ê* is frequently changed to *a* (pronounced *ê* as in *karî*). Thus *karî*, for *karî*, a person; *karî*, for *karî*, small, young; *karî*, for *karî*, a child, and others.

The *a* and *ê* become *a* in *karî*, for *karî*, a man; *karî*, for *karî*, longer.

karî becomes *karî*, in *karî*, wealth.

As regards consonants, there is a tendency to aspiration, as in *dhār*, for *dhar*, distant. *kh, h* is inserted, as in *gāhāh* (*gāhā*) for *gh*, one; *chāhāhā*, for *chāhā*, to feed.

The letter *n* is liable to become *ṇ*, with assimilation of the preceding vowel.

Thus *aiṇāṇ*, for *aiṇā*, a servant; *ṇā* for *ṇā*, having heard; *ṇā*, for *ṇā*, things; *aiṇāṇ*, for *aiṇāṇ*, a man. This is really an attempt to pronounce a cerebral *n*, the sound of which has been lost in Bengali, but which still exists in *Oṛiya* and in the languages of Western India. At the beginning of a word, it becomes *ṇ*, in *ṇā*, I am not; *ṇā*, I am not.

The letter *ṇ* sometimes becomes *ṇ*, as in *aiṇāṇ*, for *aiṇāṇ*, all; *aiṇāṇ*, a family; *aiṇāṇ*, having come out; but it more usually becomes *n*, as in *aiṇāṇ*, for *aiṇāṇ*, a person; *aiṇāṇ*, he said; *aiṇāṇ*, it happened; *aiṇāṇ*, I am gone, or he went; *aiṇāṇ*, he came; *aiṇāṇ*, for *aiṇāṇ*, *aiṇāṇ*, I committed; *aiṇāṇ*, for *aiṇāṇ*, they began; *aiṇāṇ* for *aiṇāṇ*, good; and many others.

The letter *ṇ*, added to a consonant doubles it, and is not itself pronounced. Thus *aiṇāṇ*, *ṇā*, *aiṇāṇ*, *aiṇāṇ*.

Of course, *ṇ*, *ai* and *ṇ* are all indifferently pronounced as *ai*.

Note the curious word *aiṇāṇ*, meaning—apparently a corruption of *aiṇāṇ*.

II.—NOUNS—

(a) **Possessive Suffixes.**—These are *ṇā* (*ṇā*, *ṇā*), and *ṇā*. Both are common. Thus, *aiṇāṇ*, two; *aiṇāṇ*, the son; *aiṇāṇ*, of wealth; *aiṇāṇ*, the son; *aiṇāṇ*, all; *aiṇāṇ*, the hand.

(b) **The Accusative-Dative usually ends in *ṇā*.** Thus *aiṇāṇ*, to the father. Note, however, *aiṇāṇ*, going to the house.

(c) **The Genitive is regular.** Thus, *aiṇāṇ*, of a person; *aiṇāṇ*, of a father, but *aiṇāṇ* (*aiṇāṇ*), near the house.

(d) **The Instrumental-Locative usually ends in *ṇā*.** Thus, *aiṇāṇ*, in; *aiṇāṇ*, in a house; *aiṇāṇ*, by hunger; and many others.

Sometimes it ends in *ṇā*. Thus *aiṇāṇ*, on going; *aiṇāṇ*, on saying.

(e) **The signs of the Ablative are *aiṇāṇ* and *aiṇāṇ*.** Thus *aiṇāṇ*, from a distance; *aiṇāṇ*, from my hand; *aiṇāṇ*, from the boat.

(f) **The Plural seems, as a rule, to be the same as the singular.** When necessary, regular Bengali forms are used.

III.—PRONOUNS—

First Person.—*aiṇāṇ*, I; *aiṇāṇ*, my; *aiṇāṇ*, *aiṇāṇ*, me, to me; *aiṇāṇ*, we. In the phrase *aiṇāṇ* *aiṇāṇ*, by me a fault has been, it seems as if *aiṇāṇ* was in the case of the Agent, or Instrumental. Cf. Hindustani, *aiṇāṇ* *aiṇāṇ*.

Second Person.—*aiṇāṇ*, thou; *aiṇāṇ*, *aiṇāṇ*, thy.

Third Person.—*aiṇāṇ*, he; *aiṇāṇ*, he (possessive); *aiṇāṇ*, *aiṇāṇ*, his; *aiṇāṇ*, *aiṇāṇ*, him, to him; *aiṇāṇ*, on that; *aiṇāṇ*, *aiṇāṇ*, they; *aiṇāṇ*, of them; *aiṇāṇ*, to them.

aiṇāṇ, on this.

Adjectives.—*aiṇāṇ*, *aiṇāṇ*, *aiṇāṇ*, that.

Relative.—*aiṇāṇ*.

Others.—Anything. *aiṇāṇ*, *aiṇāṇ*, *aiṇāṇ*, *aiṇāṇ*, *aiṇāṇ*, *aiṇāṇ*, *aiṇāṇ*, *aiṇāṇ*.

IV.—VERBS—

In these there are the wildest irregularities. The most conspicuous is the want of some of persons. Forms for each person occur, but the third person singular seems to be capable of being used for all three persons. For examples, see below :—

A.—Auxiliary Verbs, and Verbs Substantive—

(1) **Present**,—*am*, I am not; *dehag*, thou art; *dag*, it is; *dehag-p*, they are, *amag*, is not.

(2) **Future**,—*dehag* (pres. *dehag*), he will be.

(3) **Past**,—*dehag* (*dehag*), *dehag*, *dehag*, *dehag*, he was, it happened, etc. All corruptions of Bengali *dehag*.

dehag, *dehag*, *dehag*, *dehag* (corresponding to *dehag*, *dehag*, *dehag*, *dehag*, he was, they were).

(4) **Past Participle**,—*dehag*, in *dehag*, *dehag*.

The forms *dehag* and *dehag* are often used as an auxiliary, in the place of the Bengali *dehag*.

B.—Finite Verb—

(1) **Present**,—*dehag*, I did not know; *dehag*, I do not know; *dehag*, I did not go; *dehag*, they can; *dehag*, they go.

(2) **Imperfect**,—*dehag* (*dehag*—Bengali *dehag*, used instead of *dehag*), I was selling, thou wast (art) selling; *dehag* *dehag*, I was seeing.

(3) **Future**,—*dehag*, I will go; *dehag*, we shall give; *dehag*, I will say.

(In colloquial Bengali, the *dehag* forms are common, in the case of verbs whose roots are in *dehag*, like *dehag*, give; *dehag*, go.)

(4) **Imperative**,—*dehag*, let us make; *dehag*, give; *dehag*, come; *dehag*, give me (respectful); *dehag*, keep me (respectful).

(5) **Past**,—**First Person**,—Regular in *dehag* (*dehag*), I went. Usually it ends in *dehag*. Thus *dehag*, I committed; *dehag*, I saw; *dehag* (*dehag*), I knew; *dehag*, I caught.

Sometimes the form of the third person is used, thus,—*dehag* *dehag*, I am dead; *dehag*, I said; *dehag*, I did; *dehag*, I gave.

Second Person,—*dehag* *dehag*, thou didst not give; *dehag* (form of 3rd person), thou hast killed.

Third Person,—There are several forms, which may be grouped as follows :—

(a) Bengali forms in *dehag*,—*dehag*, he came; *dehag*, he gave; *dehag*, they began; *dehag*, there was.

(b) Corresponding to the same,—in *dehag* (II),—*dehag*, he did; *dehag* (*dehag*, see *dehag*), it happened; *dehag*, *dehag*, he said; *dehag*, he came; *dehag*, he killed; *dehag*, they said; *dehag*, they caught; in *dehag*,—*dehag*, *dehag*, he said; *dehag*, he ran; *dehag*, he came; *dehag*, (?) they made (*dehag* *dehag* *dehag* *dehag*, they made an attempt for *dehag*); *dehag*, they returned.

(c) Corresponding to Bengali forms in *dehag*,—*dehag* (*dehag*, pr. *dehag*), he committed; *dehag*, he saw; *dehag*, he got; *dehag*, he did not even *dehag*; *dehag* (*dehag*), he took.

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHISHI.

WOMAN DIALOGUE, KRAPI-TOLE MIXED SUB-DIALECT.

(HARRISON INTRODUCTION.)

Tuhak (yahk) maki dal-ā chhilo-gi maki. Tihādie mājhe chhāyā hāwa-ā
*One man's son was gone. Then among the younger father-
 is* hāhā, 'Māhā dāin-ār 'yā māhā-hā hāhā, āi māhā-ko dān.' Ar āi māhā-
old, Father of property that my share, that we give' And he then-
 dāin dāin-ā hāi kari-dā. Kāhā-dā mahā-kar chhāhā māhā-pa
is (his) property dividing did. Some-days among the-younger-(son) everything
 chā-phā-kar dāin māhā chāhā-gā. Uthāhā hāhā hāhā chāhā-kar māhā
collecting distant land went. There (is)-irregular habit among all-(his)
 dāin māhā hāhā. Bāhā-gā māhā-gāhā, āi māhā hāhā
rich were did. Everything on-coming-to-me-and, (is)that land great
 māhā hāhā. Tihā hāhā dāin hāhā. Hā-ā ghāhā māhā kari māhā.
female came. His great distance was. (Is)one hour protection taking stayed,
 āi māhā hā hāhā ghāhā chāhāhā phāhā-dā. Hā ghāhā jhāhā hāhā-kar,
He him in-the-field kept feeding went. He kept (food) inside eating,
 hāhā-gā hāhā hāhā. Tihā-ā hāhā dāhā. Hāhā māhā
was-estimated glad will-be (would-have-been). His aspect did-not-give. When his
 āi hāhā, āi hāhā, 'māhā hāhā hāhā māhā hāhā hāhā māhā māhā,
now came he said, 'my father's past-many accounts taking finish not can,
 āi jhāhā pā. āi māhā māhā māhā gāhā. Māhā māhā hāhā māhā
in-many things they got, and I of-better doing any-see. I rising father's presence
 jhā āi māhā hā hāhā, "māhā māhā-pa āi māhā
will-go and him-to will-see, " (by) me in-the-presence-of-father and in-the-presence
 dāh hāhā; māhā gāhāhā māhā māhā māhā hāhā; māhā māhā ghāhā
in had-been; I am thy good am am-not; me (is)thy house
 māhā māhā." Hā māhā māhā māhā hā hāhā. Tihā māhā māhā
account keep." He rising his father's presence came. His father distance
 māhā māhā hā hā hāhā māhā gāhā, māhā, māhā ghāhā māhā
from him coming every glad went, now, his work catching (taking-up),
 māhā māhā. Hā māhā-gā hāhā, 'māhā māhā-pa āi
there etc. That we said, 'I in-the-presence-of-father and
 māhā hā dāh māhā. Māhā āi māhā māhā māhā-gā hāhā.
in-the-presence in assembled. I embrace thy good am am-not.'
 māhā māhā māhā māhā māhā-gā hāhā māhā māhā āi māhā jhāhā
And his father good land (finger) rings and (for) by above
 māhā māhā māhā māhā māhā māhā māhā māhā māhā māhā māhā
have bringing him to-put-on ornaments after gave, and for-become

tiēkhar sai-kari māt-dit̃ kar'ik, ā kar'ik, 'kō, māt̃ k'ōyān
sat' bringing to-hill arrived, and said, 'come, we coming
regret' kari. Māhar ā chhō-gā mari gāh, thār k'ōhō; k'ōhō
marrived went. My this we dead went, again freed; but
gāh, pān-gāh.' ā thārā mārō' kar' nāgāt̃.
went, (again) got-went' And they marrived to-went began.

Kōhō thār hāy chhō-gā k'ōhō ch'it̃. ā glāh' pā
At-this time he older we to-the fields was. He house near
āt̃ sat gā-gāh āpī pān. ā th-gā ch'ōg' ā ch'ōh'k
coming coming sing-(and)-dance having got. He too at-went-to coming
ā māy mā māt̃ nāgāt̃. ā ch'ōg' kar'ik, 'thār
(ā)/time all (thē)-coming much began, that around replied, 'thē
k'ōhō kar'ik ā thār k'ōhō thār-ā hān-gāh' pān glē-k'ōhō
brother became and thy father him at-hat getting fat-became
hōthōp māt'ik.' Thār ā rāgāt̃, glāh'-āt̃ mān-ā
sat' killed' At-that he became-angry house-to-go did-dead-angry
āt̃. Thār k'ōhō māy āi thār-ā kar' kar'ik, ā kar'ik,
sat. He father out coming him told having, he replied,
'O-ā k'ōhō, k'ōhō k'ōhō thār pā' kar'-hāt̃, k'ōhō thār k'ōhō
'O, father, so-many years thy services I-don-leave, now thy words (words)
sat k'ōhō, māt̃k āi mā-āi th-gā chhō ch'ōg' āi
I around-(shaded)-sat, he this we we going got' went
āt̃ p mān k'ōhō kar' k'ōhō mārō' kari. Mān
at (at)-that my many friends-taking marrived I-may-went, sat
thār chhō-gā k'ōhō māy thār māy thā kar'ōhōr k'ōhō, āi
thy (thē)-we kar'ōhō with thy all wealth married has, that
chhō-gā āi āi āi thār jāt̃ glē-k'ōhō māthōh mān'ik.'
we coming coming then him for fat-became sat' has-killed.'
K'ōhō kar'ik, 'āi mā-may mān-pā ch'ōh; mān mā-dān,
(thē)/father replied, 'time at-the-rite at-will at; my all-wealth,
thān. Regret' kari thā kar'ik. Thār ā k'ōhō mari gān
thān. Arrived making right has-hen. Thy this brother dead goes
k'ōhō, k'ōhō k'ōhō; k'ōhō gāh, pān-pāt̃'
had, died has; but went, has-ben-regained.'

MAL-PAHĀRIĀ.

The last variety of Western Bengali is the dialect spoken by the Mal-Pahāriā, a Dravidian tribe which has abandoned its original customs and language, and has become Hinduised. Its present language is a corrupt Bengali, included in which, like the others, we meet, here and there, a stray word of Dravidian birth. According to Mr. Hickey, their latest discoverer, the tribe is probably of common origin with the Mīās of Rajshahi, who still speak a Dravidian language. But its members have become so thoroughly Hinduised, and are so shocked at the impure practices of their northern cousins, that they deny all relationship.

The Mal-Pahāriā inhabit the centre portion of the District of the Sundarī Parganas and the adjoining portion of the Richhām District, but the dialect associated with their name is only reported from the former district. The map opposite p. 58 shows the locality in which it is spoken. The number of speakers is estimated at 12,000. Hitherto, hardly anything was known about the language of this interesting people. From their Dravidian origin, and from the fact that a few words of the meagre vocabulary, which is all that has been available, are Dravidian, it has been provisionally assumed that it belonged to the Dravidian family. The following specimen, for which I am indebted to the Rev. L. O. Sturtevant of Benares, shows, however, that it is merely a corrupt Bengali.

The following are the authorities which I have seen regarding the Mal-Pahāriā:—

BRUNNER, HANNOVER, Dr. Francis, *and the History, Antiquities, Topography, and Statistics of Eastern India*, by HANNOVERIAN MUSEUM, London, 1855. There is an account of the tribe on p. 126 of Vol. II.

BRADLEY, EDWARD THOMAS, C.B.L., *Descriptive Ethnology of Bengal*, Calcutta, 1871. Account of the tribe on p. 175. Vocabulary, p. 321.

BRUNNEN, DR. W. W., M.D., C.B.L., *Statistical Account of Bengal*, Vol. XIV, *Statistics and the Sundarī Parganas*. London, 1875. Account of the tribe on p. 226.

HAUKE, R. H., C.B.L., *The Tribes and Castes of Bengal*, Calcutta, 1881. Vol. II, p. 42.

The language of the Mal-Pahāriā closely resembles the Khasi-thāi spoken in Manipal, of which examples have just been given. It is not, therefore, necessary to give a full analysis of the various grammatical forms presented in the version of the Fābulā printed below. The following remarks will be sufficient.

As in Khasi-thāi, every *a* becomes contrahited to *ə*, which is strongly pronounced as in Ojyā and Western India. In the Bengali language, the letter *a* has lost its proper pronunciation, and is pronounced like an ordinary dental *a*. Hence a new device has to be contrived for representing the true sound of *a*. This is done, in the case of Mal-Pahāriā, by writing the letter ʔ, i.e., the letter *r*, with the following vowel omitted. Whenever this occurs, I have transliterated the whole as *r*.

In the conjugation of verbs, the third person singular of the past tense ends in -ʔ, as in *hāiʔ*, he said. The following forms of the Perfect may be noted:—

kāi-kāi, I have done.

dʔāi-kāi, thou hast given.

kāi-kāi-kāi, he has survived.

The Consecutive Participle is formed by adding *āi-kāi*, as in *paṭhāi-kāi*, having collected; *gāṭhāi-kāi*, having gone; and many other instances.

Puckta ū aſhi-bēak aſpār bōhō-dōm gōſh. Ūi dōhō
Afterwards he having-arrived his-own father's-ownly went. He also-dinner
 pōhō ūhō bōhō ūhō-k dōhō bōhō, ūr ūhō mōh
is-remains his father him seeing met, and of-him companion
 bōhō, ūr jaggōh gōh, ūhō pōhō dōhō-bōhō, ūhō-k
became, and running going his on-own having-ought-(him), him
 dōhō. Bōhō ūhō-k bōhō, 'O bōhō, mōi mōhō bōhō ūr
dined. The-son him-to said, 'O father, I of-honour against and
 ūhōr dōhōhōhō pōp hōrōhō. Mōi ūr ūhōr bōhō bōhōhō-jōhōr
of-the before she have-done. I say-were thy son of-having-called
 bōhō mōhō. Bōhō aſpār bōhōhōhōhōhōhō bōhō, 'hōhōhōhō
consideration on-not? The-father his-own answer-to said, 'quickly
 ūhōhō bōhō ūhōr (pronounced ūhō) hōhō ūhō-bōhō ūhō-k
all this good clothes having-brought him-to
 pōhōhō-dō; ūhōr bōhō aſpār ūr tōhōhōhō jōhō pōhōhō-dō; ūr
clothe; he on-own ring and-on-foot shoes put-on; and
 bōhō ūhōhōhōhōhō dōhō bōhō; hōhōr mōhō bōhō bōhō mōhōhōhōhō,
(of)-on having-put on-rejoicing mōhō; become my this son has-died,
 bōhōhōhōhō; hōhōhōhōhōhō, bōhōhō.
has-served; has-been-fat, was-found'

Ūr ūhō bōhō bōhō mōhō ūhōhōhō. Ūi gōhōr gōhō
And he up sin in-the-field man. He of-the-house was
 ūhō-bōhō ūhō bōhō ūhōhō. Tōhōhō ūr jōhō ūhōhōhōhō
having-come dōhōhō mōhō heard. This on person answer-to
 dōhō-bōhō ūhō-k ūhōhōhō, 'jōhōhō hōhō' Ūi ūhō-k bōhō, 'ūhōr
having-called him-to he-requested, 'these what? He him-to said, 'thy
 bōhō ūhōhō, ūr ūhōr bōhō bōhō bōhō ūhōr hōrōhōhō; hōhōr
brother came, and thy father great dinner ready has-made; become
 Ūi ūhō-k ūhōhō ūhōhōhō. Ūi ūhōhō, hōhōhō ūhōhō jōhō
he him to-great-conditions met.' He say-worth, inside not to-go
 hōhōhō. Puckta ūhōr bōhō bōhō gōhōhō-bōhō ūhō-k
he-asked. Afterwards he father outside having-emptied him-to
 hōhōhōhōhō hōhō. Ūi gōhōhō-bōhō aſpār bōhō-k bōhō, 'dōhō,
entrained made. He having-emptied he-own father-to said, 'see,
 ūhō dōhō mōi ūhōr hōhō hōhōhō; ūhōr hōhōhō hōhōhō ūhōhō
on-many days I thy works have-done; thy order ever not
 mōi hōrōhōhō; ūhōr hōhō hōhōhō mōhōhō ūhōr ūhōhō gōhōhō
received I-have-made; now-there this ever me-to a-single god's
 dōhōhō ūhōhō dōhōhōhō, jōhōr mōi ūhōr ūhōhōhōhōhōhōhō
did not last-given, that I my companion-of with

1555-mōjō kōfō. Kōta tohō shi bak, [tō] tōshō-gō
laughter-employment may-make. But thy this me, was of-harlot's
 shōgōshō tohō dōn kōshō pōshōshōshō, shō jōshō shō,
in company thy would having-when has thrown-away, do when come,
 takōshō tōshō shō hō? kōshō shō? shō kōshō. Kōta
then then of-thin for-the-male great dinner really makes! But
 shō shōshō bak, 'hōshō, shō shōshō-gō shōshō shōshō,
he him-to was, 'was, then always my in-company are,
 shōshō jōshō, shōshō tohō. Kōta shōshō shō shōshō shō
mine shōshōshō, shōshōshō shōshō. But refusing and invitation to-male
 shōshō, kōshō tohō shō shō shōshōshōshō, shōshōshōshō; shōshōshōshō,
is-right, because thy this brother had-found, has survived; had depend,
 shōshō.
was found.'

III.—SOUTH-WESTERN BENGALI.

This dialect is spoken in Central Midnapore. It is bounded on the east and north by the Standard dialect spoken in those portions of the District, and on the south and west by the Oriya of Midnapore and of Mayurbhanja. It touches the sea in the Sandagran Thana. It covers a small area, and might almost be classed as a mixed sub-dialect of Standard Bengali and Oriya. It differs considerably, however, from both languages, and possesses peculiarities of its own which entitle it to be classed as an independent dialect, and not as a mere mixture.

It is spoken by 244,000 people.

I am indebted for the following account of the languages of Midnapore to a note which has been furnished to me by Babu Krishna Kishor Achary, the Secretary of the Midnapore District Board. These main languages are spoken in this District, namely, Bengali, Oriya, and Thakali. The last is a tribal language, and not a local one. It is spoken by the hill-folk of the west of the District in Thana Dabara, Gophalabidgar, Jharguar, and Binpur. The other inhabitants of these thanas speak a corrupt Oriya. Oriya is also spoken in the southern portion of the Thana of Narayanpur, and in the Sub-Division of Central in the south of the District.

In the east of the District the language is Bengali. The boundary between Bengali and Oriya is not capable of accurate definition. On each side of the border-line above indicated, there is a mixed dialect which may be styled either bad Bengali or bad Oriya. In the north and east of the District there is spoken a tolerably pure Bengali belonging to the Standard dialect. The members of the Kacharis speak the various dialect which I have named South-Western Bengali; and they are so numerous in the centre of the District and in the west of the Tanjur Sub-Division, that their language must be considered the main language of the tract.

The following is the Kacharis population in the area referred to:—

	Name of Thana.	Population.
East Sub-Division.	Midnapore (South of Thana)	4,000
	Dabra (North of Thana)	24,612
	Sandag (whole)	10,776
	Narayanpur (North)	10,701
Tanjur Sub-Division.	Paschim (West)	11,146
	Barak (Do.)	11,796
	Sandagran (Do.)	45,000
Total		244,000

This may be taken as the population speaking South-Western Bengali. It should be observed that the dialect of Sandagran, mentioned above, is a mixed one, and partakes of the nature of the Standard Bengali spoken in the east of the Tanjur Sub-Division.

The boundary between South-Western Bengali and Oriya may be taken to be the River Kalighat, where it passes through the Narayanpur Thana. This river, also named here the Khali, continues to be the language boundary and becomes the Northern

boundary of the Central Sub-Division. On the east of the Central Sub-Division the dialect lies, in Thana Handigram, between that Sub-Division and the River Haldi, which here falls into the sea. The annexed map shows roughly where this South-Western Bengali is spoken. It also covers the ground where Bengali, Oriya, and Miarai all three meet, and shows, so far as a map can show by definite lines, a state of affairs which is essentially indefinite, the common boundaries of these three languages in this locality.

The dialect of Bengali spoken in the north and east of the District, is already noted, belongs to the Central or Standard dialect. In the extreme north, however, near Gachhota and Baluni, it shades into the form of the Western dialect spoken in Bankura. There too, too, there are slight local variations which do not require illustration.

The Oriya spoken along the border line of Bengali, is, as already said, much mixed with that language. Moreover, the form of that language which is spoken in Thana Barua, Gopaldahapur, Jagajgon, and Napar is considerably luscious with words borrowed from the Santal of the tribes living in that neighbourhood.

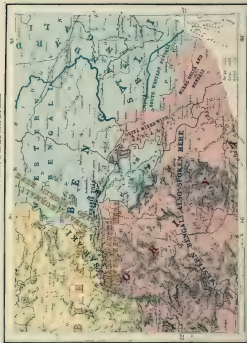
Regarding the Kaimukha of Midnapore, reference may be made to Mr. Eiley's Tribes and Castes of Bengal, and to the account of the tribe given in pages 64 and 65 of the Statistical Account of the District. According to a local tradition which is not mentioned in either of these works, their original home was on the banks of the Ganga, in Gual, a sufficiently improbable claim to respectability of race, which is not borne out by the characteristics of that Province. They appear to have been a non-Aryan race and to have entered Midnapore from Orissa, and it is certain that they conquered the district by force of arms. They now form more than thirty per cent. of the whole population of the District, being strongest, as explained above, in Thana Salang, while most of them are found south of the River Kusil. They founded several great families, most of them have since died away, but the Raja of Thakur is still a member of the caste. One of their leaders became Raja of Surjansha, and his last direct descendant died some years ago, after running through the splendid patrimony which he had inherited. The defeat of the Raja of Malda by the Kaimukha at the time of their original invasion of this District is the subject of a local poem, once very popular, but now seldom read.

The history of their arrival in the District accounts for the very peculiar character of the dialect of Bengali spoken by them. Probably originally coming from non-Aryan language, they arrived in Midnapore speaking a corrupt jargon of Oriya, and on this as a basis, they have built the dialect of Bengali which they speak in their present home.

As might be expected, the dialect is strongly influenced by Oriya. For instance, the word *pa*, a son, is much more used in that language than in Bengali. The word *ma*, younger, is for the Oriya *ma*, *ja* *ma*, every one, is Oriya for Bengali *ji*-*ai*. *pa**ai*, again, is for Oriya for a "son." The colloquial Oriya forms its adjectives by adding a, thus *phara*, from a house; so also we have in these specimens words like *ma**ja*, from *ma*, among, at-home, from that place. The plural of Oriya nouns is formed by adding the syllable *man*. With this may be compared:—

<i>chaharmanah</i> , to the servants, corresponding to the Oriya <i>chaharmanah</i> ,		
<i>manimandir</i> , of barbers	" "	<i>manimandir</i> .
<i>manimandir</i> , of us	" "	<i>manimandir</i> (vulgar).
<i>manimandir</i> , to us	" "	<i>manimandir</i> .

MAP ILLUSTRATING THE MIXING ZONE OF HINDI AND ENGLISH



The root *bi*, meaning 'to be,' does not occur in Standard English, but is found in Ojib. So we find a root *bi* in these specimens, viz., *bi-
biya*, he remains or they remain, corresponding to Ojib. *biat*, he remains.

biat, I was " " " *biat*.

biata, he was, or they were, " " *biata*.

biata, having " " *biata*.

The first person singular of the past tense in Ojib. ends in *i*, and the second person in *a*, then *biat*, I did; *biata*, thou didst. So also we have in these specimens *biat*, I was, *biata*, thou didst.

The conjunctive participle in Ojib. ends in *i*, thus *biat*, having been. So we have here words like *biat*, not having gone.

Besides the above the following peculiarities may be mentioned:—

(1) **Frangibilisation.**—*i* is frequently written and pronounced as *ere*. Thus we have *bi-*ere** for *biat*, having done; *bi-*ere** for *biat*, having gone; *bi-*ere** for *biat*, having held; *bi-*ere** (pron. *biata*) for *biata*, he became; *bi-*ere** for *biata*, then; *bi-*ere** for *biata*, like.

The vowel *i* is frequently written 'e', pronounced *i* (like the *i* in 'hat').

Thus *gi-*e**, he went, becomes *gi-*i**, pronounced *giat*; *chi-*e**, to see, becomes *chi-*i**, pronounced *chiat*; *chi-*e**, the young of any animal, becomes *chi-*i**, pronounced *chiat*.

Thus *bi-*e**, in fact, a tendency even for *i* to become this 'e' (*i*). Thus *chi-*e**, being angry, becomes *chi-*e**, pronounced *chiat*.

As *ma-*i**, *ai* becomes *i*, and is so written. Thus *bi-*i**, he ate, becomes *bi-*i**. This *i* again becomes 'e', as above, so that we have *gi-*e**, he got, becoming first *gi-*i**, and then *gi-*e** (pron. *giat*).

The vowel *i* between two consonants is frequently elided, and the first consonant is assimilated to the second. Thus *gi-*i**, he fell, becomes *giat* (pron. *giat*); *bi-*i**, he did, becomes *biat*; *bi-*i**, he ate, becomes *biat*; *bi-*i**, he began, becomes *biat*. Similarly *bi-*i**, he was, becomes *biat* or *biat*. This, it may be noted, is also common in Ojib. If, however, the second consonant is *g*, the first consonant is not assimilated. Thus for *bi-*i**, having gone, we have *biat*; for *chi-*i**, being angry, becomes *chiat* (*chiat*).

There is a constant tendency to make a word, which properly ends in 'e', and in 'i'. Thus *ma-*i**, weakness, becomes *ma-*i**; *bi-*i**, a word, becomes *biat*; (pron. *biat*); *bi-*i**, continued, becomes *biat* (see below) (but the word is spelled as pronounced).

As regards consonants, there is a steady tendency to double them when they are medial, and the accent falls on the preceding syllable. Thus for *giat*, spreading, we have *giat*; for *biat*, great, we have *biat*; for *biat*, having expended, *biat*; for *biat*, hunger, *biat*; for *biat*, God, *biat*; for *biat*, cold, *biat*; for *biat*, pleasant, *biat*; and many others. Note also, in this connection, the word *giat*, all, doubled.

There is a tendency to dissipation. Thus *biat*, was, for *biat*; *biat* (*biat*), for *biat*; *giat* for *giat*, a fact. In *biat* for *biat*, the *bi* has been dissipated, and the aspiration transferred to the commencement of the word. A medial *i* is liable

to drink, then *halla* for *halla*, to add; *halla*, for *halla*, I shall say; *shalla*, for *shalla*, to wish.

On the other hand *h* is explained in *hupia*, for *hup*, a father.

As in Ojib, initial *a* is very often changed to *i*. Thus we have *hijir*, for *ajir*, of one's own; *hupa*, for *upa*, I am not; *hup* for *up*, like; *hask* for *ask*, dancing; *hiti* (see above) for *iti*, continued; *hahingayir* *hahira*, *hah-nichipin* of *hahingayit*.

(II) In the declension of *hanna*, allusion has been already made to the Ojib abbreviation in *a*, in words like *happia*, from among; *shippia*, from there. There is a locative in *i* in words like *shippia*, in one place; *shippia*, in the school. A termination of the genitive is like in words like *halla*, of a man; *shalla* or *shalla*, of them. The corresponding termination in Ojib is *hara*, which is only used in the plural.

(III) Several irregular forms of the Pronouns have been noted. These are *ami*, the old singular 'I'; from this we have, *mi-hi*, to me; *mi*, my; *mi-hi*, we; and *mi-hi*, we; *mi-hi-hi*, of us. From the regular *ami* we have a dative plural, *mi-hi-hi*, to us. The series for the second person is not so complete, but we have *mi* (old singular), then (used with a verb in the singular); *hi*, then, (*hah-hi*, used with a verb in the plural); and a curious form *mi*, meaning 'thy.' For the third person we have *hi* (*hah-hi*), he; *hi-hi*, they, and *shalla* as well as *shalla*, of them.

With regard to Verbs, a peculiar negative suffix *mi* or *mi-hi*, must first be mentioned. It occurs in words like, *hi-hi*, not having gone; *hah-hi*, it is not; *shalla-hi*, then has not given; *mi-hi*, I did not disregard; *shalla-hi*, he did not give; *shalla-hi*, do you not know; *shalla-hi*, he did not wish.

In the conjugation of verbs, the personal terminations used are, as already pointed out, those of Ojib.

As regards conjugation, the Present is regular. The Present definite is contracted from the standard form. Thus *shalla*, you know, for *shalla-hi*. But more usually an entirely different form is adopted, in which the auxiliary is formed from a base *sh*. Thus we have—

hah-hi, I am doing.
hah-hi, then art going.
shalla-hi, you are feeling.
hah-hi, he is.

As examples of the Past forms may be quoted—

<i>shah-hi</i> , I was,	standard,	<i>shalla</i> , Ojib shift.
<i>shah</i> , I got,	"	<i>shalla</i> .
<i>shah</i> , I fell,	"	<i>shalla</i> .
<i>shah</i> , then didst,		standard, <i>shalla</i> .
<i>shah</i> , then wentest,	"	<i>shalla</i> .
<i>shah</i> , then didst all,	"	<i>shalla</i> .
<i>shah</i> (pres. <i>shah</i>), he made,	"	<i>shalla</i> .
<i>shah</i> (pres. <i>shah</i>), he was,	"	<i>shalla</i> .

Of the Perfect, which is also extremely contracted, I quote the following examples: It will be noted that the old is sometimes doubled, and is sometimes not—

shalla-hi (1st specimen), } I have made, standard, *shalla-hi*.
shalla-hi (2nd specimen), }

pičiči, I have got, standard, *pičičiči*.
dičiči-(ni), you have (not) given (pl.) standard *dičiči* (ni).
dičiči, he has given " *dičičiči*.
 Note the form *dičiči* (for *dičičiči*), he has come.

As examples of the Imperfect may be quoted—

čičiči čini, I had done, standard, *čičičičičim*.
pičiči (pron. *pičičiči*) " *pičičičim*.

Of the future, the following are examples:—

čiči (pron. *čičiči*), I shall say, standard, *čičim*.
čiči-(ni), I will (not) desert, " *čičiči* ni.
čiči, he will do, " *čičiči*.
čiči, he will be, " *čiči*.

Current verbs are formed by adding *či* to the root. Thus—

čiči, you are feeding, standard, *čičičiči*.
pičiči, then didst come to get, " *pičičiči*.

The first specimen is the Parable of the Prodigal Son.

the bap māt dāhā pāyā, the bap māt hā. Thāyā
 his father him-to is-not getting, his great companion was, *Running*
 pāyā the gāh pāhā dāhā the sām hāhā. Thāhār pā
 going his with embracing holding his his sām. Then his was
 hāhā, 'hāhā-hā, Māi (hāhāhār chāhām is the chāhām hāhā pāhā
 said, 'O-father, I God-of front and thy front much is
 pāhāhā. Māi is the pā pāhā hāyā. Māhā tū the
 last-time, I no more thy son-of surely not. Māhā then thy
 dāmā-hāhāhā chāhām sām pāhā' The bap chāhām-māhā hāhā,
 saying account-of his support' His father sāmāhā is said,
 'māhāhā' hāhām hāhām - hāyā hāhā, sām hā pāhā dā, is
 'last-time (was) one place good cloth bringing, him-to to-put-on give, and
 hāhā hāhā māt, pāyā. hāhāhā pāhā dā. hāyā māt
 hand-to a ring, foot-to one-pair shoe having put-on give. One (is) as
 hāhāhā hāhā hāhā hāhāhāhā māt māt māt pāhā hāhā pāhā;
 saying pleasure dā. *Running-not I my hand son-to since I-pat*;
 hāhāhā pāhā pāhā' Bāhā then hāhā hāhā hāhā.
 last-time last god' Saying (his) they corresponding to-do hāyā.

The man pā hāhā hāhā. Sāhām ghāt hāhā hāhā hāhā.
 His rider was field-to was. From there lower-of was up-to coming
 hāhā pā hāhāhā hāhā pāhā. Tāhām hāhā
 coming saying (are)-going-as to-him pat. Immediately a (one-man)
 chāhām-hā hāhā hāhā. 'hā hā hāhāhāhā' So hāhā hāhā, 'am
 account-to saying he required 'his what (is) going as?' He him-to said, 'thy
 hāhā hāhā, tū hāhā hāhāhā-hāhāhā pāhā hāhā, tū tū
 brother has-come, thy brother well-well last has-come, therefore thy
 bap hāhā hāhāhāhāhāhāhāhā. So sām ghāt hāhā hāhā hāhā,
 father was to-feeding. He long-enough house to-enter wanted-not.

Then the bap hāhā hāhā hāhā hāhāhā hāhā hāhā. So
 Therefore his father outside seeing him-to satisfaction to-do hāyā. He
 the bap-hā as pāhā hāhā, 'Māi sām tū tū hāhāhā hāhāhā,
 his father-to this answer made, 'I so-long time thy service on-doing,
 hāhām was hāhā pāhā; hāhā hāhām māt
 at-any-time thy word disappeared-not; still at-any-time son-to
 pāhā hāhā hāhāhā hāhāhā, pā māt māt hāhāhāhāhāhā
 one-single god young then-last-given-not, that I my associate-people-to
 hāhā hāhā hāhā. Is tū pā pā hāhāhāhāhāhā
 saying pleasure may do. And thy what - am gratified with
 pāhā. Under sāmāhā hāhā hāhā hāhā, sām pā ghāt
 having-fallen thy all property came-to hāhāhā, that (was) you have
 hāhā tūhā tū hāhāhāhāhāhāhā. So hāhā, 'hāhā, tū hāhāhā
 so-seeing immediately then was at-feeding.' He said, 'O son, then always

māi *aiā* *ŋhā* *ŋāi*; *māi* *amāhā* *ŋā*-a. *Māi-māi-lāi* *hāi-dhāi*
my *with* *have* *and*; *my* *all*-(*property*) *indeed* *there-also*. *Qf*-a *please*
hāi *gi-ŋhāi* *hāi-ŋāi*; *ŋā* *hāi-hāi* *ŋhā* *phāi*; *hāi* *gi-hāi* *phāi*
to-ŋā *improper* *to-not*; *the* *brother-to* *also* *I* *have-not*; *but* *want* (*now*) *hāi*
phāi.
I *have-not*.

The next specimen is a folk-song in the same dialect. It refers to the departure of Kishna from Vrindavana for Mathura, in order to slay the demon Kansa. The speaker is supposed to be Kishna's elder brother Bala-rāma. This occurred in the Draupadi or third age of the world; and in the preceding, or Treta, age, Kishna had also been incarnate in Rāma-chandra and Bala-rāma as Rāma-chandra's younger brother Lakshmana. In the war between Rāma-chandra and Ravana, Lakshmana had been dangerously wounded by a celebrated weapon named the *śalm-sura*. He was only revived by Hanuman bringing him a magic root. This is what is referred to in the fourth verse. It will be understood that Kishna is believed, like Rāma-chandra, to have been an incarnation of the Supreme Deity, Vishnu. Before his birth his mother was imprisoned by Kansa, in order to kill the infant directly he was born. The child was saved by a miracle. In the last verse, Kishna is represented as placing his own mother in prison. As the supreme ruler of the universe, he was responsible for what occurred.

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

KENSALI OR PANGA-SHĀSHĪ.

SOUTH-WESTERN DIALECT.

(MIDLANDS DIALECT.)

यो नि जेवणुन तिहो बरिहो बरहु ।
 निह-जे बरहु बुँहो योना निहो नि बरिहो जे बरहु ।
 बुँहोना नि योना बरहु बरहु ।
 बुँहो जेवणुन बरिहो बरिहो बरिहोना योना जेवणुन ।
 योना बरिहोना बरिहो बरिहो जेवणु ।
 अ बुँहोना योना बरिहो जेवणु जेवणुना जेवणु ।
 बरिहो निहो जे बरिहो बरिहो ।
 योना निहोना योना बरहु ।
 बरिहो बरिहोना अ योना बरिहो जेवणुना योना निहो ।

TRANSLITERATION AND TRANSLATION.

Bhoja, ki kōha-ai Kōha kō-ha g'ha.
Alas, what hast-thou-dost-O, O Kōha where-is art-thou-gone.
 Kō-hi kōha bōha parā. Lāha ki jha-lāha
What-for art-thou present-on lyp. In-O-wherein what (that) art-thou-gone-C,
chōhā.
 āhōy-lyā (ar)
 B'indhā ki pākāi kar kōha.
Prindhāna what really making hast-thou-wat.
 Mui ūha-jaggē Lāhāna chōhā, chōhā jōhā parā.
I in-the-Ūha-gage Lāhāna na, by-the-chōhā-gage where (I)/art.
 Tāhā kōhā āghā-pāghā hāha.
At-thāhā naupāg āghāhā thā-wat.
 E jaggē kar kōhāhā na-ha kōhā-ai tē pōhā.
This age-in āghā pāghā na-ha madat-O-in-O tē elder.
 Tū-hi Kōhā, i kōhā pōhā.
In-O-for-thā, O-Kōhā, thā āghāhā thā-wat-mat-pōh.
 Jāna nā jir āghā vāhā.
Thā thā-wat naupāg āghāhā thā-wat-pōh.
 Tāhā āghāhā, i tē āghāhā āghā pōhā chōhā dā.
Thā pōhā, and thā āghāhā āghā naupāg thā-wat-pōh.

FREE TRANSLATION OF THE FOREGOING.

1. Alas, what hast thou done, O Kalyāṇa ? Where hast thou gone ? *
2. Why art thou lying on the ground ? Is it certain that thou art going to leave us ?
3. Why art thou making Vrindāvana a desert ?
4. In the Treta age I was Lakshmana. When I fell struck by the snake-spear,
5. Thou didst weep and wast inconsolable.
6. In this, Tulpura, age thou art the youngest, and hast made me the eldest.
7. Is it for this reason, O Kalyāṇa, that thou makest me to bear all this sorrow ?
- 8 & 9. Thou hast put her in prison in whose womb thou wast conceived, and hast placed upon her breast a stone.

The next specimen is an account of a good boy in the same dialect.

stakti karibin. *Two-son says the high rank (post) will-be. And-as-as*
service he-will-do. Every-body says his very high rank (post) will-be. But
the old lady is, 'mā ja thālā thālā nū karibin paribin Mālā.
His mother says that, 'my life lasting I at-any-time can-to foreign-country
abandon-nd. Mā hi nā? kārā-rē nā angai? kārā'n nā.
will leave-nd. My what not? when-for so-much all? when-for so-much
what kārā-kārā? nā jāntānā (a corruption of gentleman) chātrī kīn
properly I-have-what? my respectable-(one)-for service already
nā? āppā. kīn chātrī-chātrī bīn; mā brāh
not? Father-(one), none-body-of running-(one)-lasting teacher; my sitting
thī'n bīn. Kī karib chātrī-karib. Chātrī kar' dā-bā
remaining thirteen. If/that will-be service. Else sitting twice-twenty-fifteen
chātrī karib kārā. What?
cultivation (I-dare (would)-provide much.'

FREE TRANSLATION OF THE FOREGOING.

Subhān Bāba, the younger son of Nārāyaṇ Bāba of Nārāyaṇ is a very nice boy. He is an open-hearted and equal-tempered, as he is charming. He is about fourteen or fifteen years of age, and all this time he has been so sweet, that servants, slaves, neighbours, everyone, when they hear his gentle language, are full of his praise. He is never heard to utter a single angry or trivial word. Our Nāni is his friend, and is so very intimate with him, that they eat and sleep and sit together, and every day they go together to Subhān's village school to recite their lessons.

There is a report that he will go up in the month of Chaitra of this year to Mindapore, and will there pass an examination before the Sālā, and will get into Government service. Everyone says that he will ultimately obtain a very high post. But his mother says to us, 'As long as I live, I shall not let my son go away to a distant country. What is there that I have not plenty of? For whom is all this property of mine, if not for him? For whom have I collected so much wealth? My "gentleman" has no necessity for taking service. My darling, "where may one twelve by running and bustling, but we will earn thirteen by sitting quietly at home." What is the use of taking service? With forty bighas of land we shall have plenty to eat while we stay at home.'

* This is a colloquial phrase.

IV.—NORTHERN BENGAL.

The standard of the northern dialect of Bengali may be taken to be the form of the language which is spoken in the District of Dinajpur. To the west, it merges into the Mallah dialect of Bihar, through the Sirpurah sub-dialect in Eastern Purnea. To the east and north, it becomes the well-marked dialect spoken in Rangpur, Jalpaiguri and the neighbouring Districts to the east and known as Kachangul. To the south, in Rajshahi and Patna, it more nearly approaches the standard dialect of Central Bengal.

The dialect is spoken in the following Districts,—Rajshahi, Dinajpur, Bogra, and Patna.

The whole of this tract has, within historic times, been subject to the Kach tribes who invaded it from Gough Khan, Assam, and Eastern Bengal, and members of the tribe still exist in each District. They were originally reported as speaking their original Kach language, but an examination of the specimens of their language which I have secured shows that they have given up their original speech, and now only speak a more or less corrupt variety of Northern Bengali. Careful enquiries made on the spot have attested the fact that, even in the privacy of their homes, and when speaking to members of their own tribe, these Kach speak only Bengali. In the four Districts abovementioned, their language does not differ from that of other portions of the locality.

The dialect is also spoken in the east of Malda District. Here, there are some 65,000 people of Kach origin, who while they have abandoned their original language, speak an impure Bengali, differing from that of their neighbours belonging to other castes. The remaining speakers of Bengali speak a variety of the northern dialect. Malda, as the meeting place of several languages, would form an interesting study to the comparative philologist. Curiously enough, language is much more diversified by race than according to locality, so that in one and the same village in the east of the District four or five languages may be heard spoken. Bengali, Khari, Santali, Kach-Bengali, and others all meet in this District on equal terms. The Bengali of the District, though of the northern variety, is much infected by the neighbouring Khari, and this is specially true of the sub-dialect spoken by the Kach, and is its special point of difference. Its grammar shows remarkable points of agreement with Oriya.

Another sub-dialect of Northern Bengali is found in the north-east of the District of Purnea. It is called *Sidpara* from the name, *Sidpur*, of the pargana in which it is most prevalent, and also *Khikhangaria*, from the principal town of the sub-division of that name. It is largely mixed with elements borrowed from the neighbouring Khari, and is even written in the Mallah character which is that usually adopted for writing that language. The people who speak it are mostly of Kach origin. Of these, some 450,000 are Mundras, and some 134,000 are still called Kach. A wild tribe called *Kharak* also speaks the same sub-dialect. Of these there are about 11,500. These three classes were originally returned as speaking three different languages, but further enquiry shows that they all speak the same language. Sirpurah, which directly approaches the Kach-Bengali spoken in Malda. The total number of people returned from Purnea as speaking *Sidpara* is 605,000. Its western limit, and hence the western limit of Bengali, may be roughly taken as the River Mahananda.

We thus find that Northern Bengali is spoken by the following number of people:—

Names of District.	Number of Speakers.
Bajubhāi	1,411,043 ¹
Bankipur	1,415,055 ²
Bogra	740,901 ³
Pabna	1,335,521
Madda	550,000
Madda (Each sub-dialect)	55,000
Farmā (Sikpurā sub-dialect)	400,000
TOTAL	6,306,125

The following points may be noticed regarding the form of the dialect spoken in Bankipur:—

The system of spelling and pronunciation closely follows that of Central Bengali, the more contracted forms of the verbal conjugation being as a rule followed. Here and there we meet the letter *l* used instead of *r*, as in the word *derlā* for *derā*, 'in a body.'

As regards vocabulary note the use of the word *āśāt*, the Sanskrit *āśat*, to mean 'everything.'

In the declension of nouns, there is a Locative Singular in *ā* vocal. Examples are: *āśātā*, in trouble; *pāpā*, on foot; *āśātā*, in the field; *derā*, in the company; *āśātā*, on the head; *āśātā*, now. The Nominative Plural sometimes takes the same form as that of the Instrumental Singular. Thus, *cāṅgāṅgā*, pronounced *cāṅgāṅgā*, children. Besides the usual Genitive Plural ending in *ā*, for *diṅā*, as in *bāṅḍā*, of baskets, there is a similarly constructed Accusative Dative Plural, as in *cāṅḍāṅḍā*, to the servants; *bandhāḍā*, friends. In the Pronouns also, it will be seen that there is a tendency to drop the final *ā* of the Accusative-Dative termination *ā*.

In regard to the pronouns, the possessors of the first person is *āśātā*, I. In Accusative-Dative Singular is *āśātā*, or *āśātā*, the Genitive Singular is *āśātā*, and its Nominative Plural is *āśātā*. Similarly, for the second person, *tū* is 'thou,' the Genitive Singular of which is *tūā*, and so on for the other cases. For the possessors of the third person, we have *ai*, he; *ai* or *āśātā*, him, or to him; *ai*, they; and *ai*, them. The remaining pronouns exhibit no irregularities. *Jāḍā* and *āśātā* mean 'when' and 'then.'

In the conjugation of verbs, there are irregularities in the personal terminations. The second person, *boṅḍāḍā*, sometimes ends in *ā*. Thus, *dā*, you give; *derāḍā*, you

¹ Government Report.

made; *dehla*, you are. The first person of the Future ends in *de*, as in *dehla*, I will say. The third singular Past ends in *t* in the case of Transitive, and drops its termination in the case of Intransitive verbs. The following examples may be noted,—*deh*, he gave; *paht*, he obtained; *deht*, he ate; *pahtd*, he asked. For Intransitive verbs we have *deht*, he became. So, *deht*, he was; *paht*, he went; *deht*, he began; *dehtd*, he was, or they were, playing. In one instance, we also find a Transitive verb dropping its final termination, viz., in *deht*, he said.

As examples of the Perfect tense, we may quote,—*dehla*, I have given; *dehtd* or *contested dehtd*, I have done; *dehtd*, he has occupied; *pahtd*, he has gone; *dehtd*, he has come; and *dehtd*, he has brought. Noun-like forms are *dehtd*, he has made; and *pahtd*, he has obtained. As a Pluperfect, the word *pahtd*, he had gone, is an example.

For the Future, we have *paht*, I shall get; *deht*, I shall go; *deht*, I shall say.

The Infinitive ends in *de*. Thus, *dehtd*, to do; *dehtd* *paht*, he was able to see; *deht* *deht*, he began to do; *paht* *deht*, he began to fall. Sometimes it is inflected in the Dative case. Thus, *deht* *deht* *deht*, he began to give; *deht* *deht*, he wished to take; *deht* *deht*, I told to tell.

The Conjunctive Participle ends in *t* after a consonant. Thus, *deht*, having come; *deht*, having done; and many others. After a long *a*, the termination is *p*. Thus, *paht*, having got; *deht*, having eaten.

A notice of the dialect of Deraigar, with a short Vocabulary by G. H. Darnall, will be found on page 102 of Vol. II, 1872, of the *Indian Antiquary*.

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RAJGA-BHISHA.

NORTHERN DIALECT.

(DICALUPUR DISTRICT.)

Ei jee mander dei chhoyi (chhoy) chhila. Tipile madhye
One person man's two was were. Of-them among
 chhila chhoyi apen bap-ho kakh, "Bap! compater ye
the-young am his-own father-to said, 'Father! of-the-property what
 khig khini pame, to bharak din." Tihit se thider madhye khig
share I will-get, that made give.' Tihit se of-them among property
 khig hat dhia. Kakhin din par chhoy chhoyi tihit
share hat having-made gave. Some days after the-young am everything
 ek dhik hat der dhat chait gh, ar sei dhik se
one place having-made after land-in having-gone was, and in-that-place he
 apenit bakhit bapke sampai upy dha. Se tihit
was in-the-house his-own property having-came-to-by gave. He everything
 khach hat phail sei chait tihit hat bail,
you having-made having-made that land-in a-acre fance became,
 ar se kakhit parit hyl. Tihit se ghyl sei
and he in-trouble to-fall began. Then he having-gone that
 dote ek jee ghastir dha sei. Se lek khil khil
of-country a person household-of of-age took. That person him
 bapke milhat dote dhatit pithy dha. Tihit dha ye
his-own in-field pigs to-fell having-see gave. Afterwards the-pigs what
 khil khil sei de se pit bharit men kar,
kada used-to-see these by-means-of he the-belly to-fell mind made.
 khil khil tak dha se. Tihit chhoy pig se
but any-one him-to gave not. Afterwards once having-related he
 khil, "bhar bap khil bhar bharit chhoy khil khil
said, 'my father's how-much more-getting around work work
 khil pig, ar bhar bhar bhar bharit mari. Hat wai
to-see got, and I love in-lump die. I having-risen,
 apen bap khil khilhat jee. Tihit bhar, "Bap,
my-own father's in-employment will go, how-is I-will-camp, 'Father,
 khil a'upye bharit se tamar khil pig khil
I of-amount in-employment and thy before in have done;
 khil ar tamar chhoy bharit khilhat jee. wai; khil
I more thy am of-being-called surely am-see; me

Bapt.

22

pláhlí ná, éna tani kunkúá bláské sh-íá sháigshé biáské.
I-accused not, yet then along-time me-is a year's had
 éna ná, jó kímér hándhóské nýsh lándl kúrl; kúnsk
parent not, that my friends taking joy P-acc-make; but
 tansir ná bók, jó bókshé mágo tánsir mágoi kúly plóskkú.
thy this acc, who of-lavish in-company thy wealth using lavished,
 ná jékha láll, tákha tani ér kúna hápa blá; táyar kúllá.
is when be-came, then thou for far-side a-year found ready hand-made.
 Kínsk ná bláské bók, 'Bláské, táni mákúá tánsir mágoi tákha,
But is him-to said, 'See, thou always my in-company art,
 ér kímér jó háy, ná tá tánsir. Kínsk lándl kúrl ér
and mine what is, all indeed thou. But joy to-wish and
 kúna hápa (hápa) nállá hályláské, kúny 'tánsir ná kúll tánsir
enjoying to-be good karkens, for thy this brother karky-láské
 plóskkú, bláskkú; hály gróskú, mágo-plóskkú-gróskú.
had-gave, was-narrated; karky-láské-láské had-gave, karkens-found.'

Q.—Hanaia hana ad chap Taki, kipa si jara chas del a miri?
Quarrel do not quarrel long, pass this for chap gone and lost?
 Chikoyi(chikoyi) hōi chikoyi(chikoyi).
child female child (one).

A.—Hē, hiana hana kopyickha. Hani Hanaia hahia. ʔe
 Eia, na gait lai-levana. I mōnōrōy hōnōnōnō, ʔhāi
 hahia, hāi hani hōnōnō hah-hān. Kōnō hōyōy dōy
 happened, that I all hōnōnōnō. Aqōnō hōnōnō gōnō
 all.
not (No help interest me).

The following two examples come from Eastern Malda, and the dialect closely resembles that of the preceding ones. They have been prepared with much care by Babu Radhesh Chandra Rai, and the pronunciation is excellently illustrated. The following are the chief peculiarities of the dialect of these specimens :—

I.—PRONUNCIATION—

The letter *a* (ঐ) is pronounced as *i* or *e*. Thus *jaia* for *jaa*, a person; *chajga* for *chajia*, a little; *dhala* (pr. *dhala*) for *dharia*, he caught.

The letter *ɛ* or *ɛ* is frequently written *ai*, and both are pronounced like the *i* in *hat*. Thus *gah* (pr. *gah*) for *ga*, see; *baia* (*baia*), a son; *chahia* (for *chahai*) a child; *gah*, for *gai*, belly; *chah*, for *chai*, women; *dhah* (for *dhahai*), on the field; *gah* (for *gahai*), from.

In *achai*, to think, *ɛ* has become *a*, and in *dhah*, as has become *ɛ*.

In the word *jaia* for *jaa*, a person, *j* has become *gh*.

The local dialect pronounces *r* as *v*. Thus *hava* for *hara*, great. The letters *k*, *kh*, and *a* are all written *a*, which is pronounced as dental *a*. Hence we see the signs of the influence of the adjoining Bihari.

II.—NOUNS—

The Accusative Dative is usually formed by adding *i*. Thus *chahai*, to the father; *chahai-gai*, a child (*chah*); *baia*, to a wife. Sometimes the ordinary form is used, as *chah-ai*.

The Genitive Singular is regular.

The Instrumental Locative is generally regular, but sometimes ends in *ai*, as in *ghahai*, in the house.

The sign of the Ablative is *hava*, as *hai hava*, from the hand.

As an example of *i* in the Nominative Plural, we have *chahai-gai-gai*, the children.

The Genitive Plural is formed by adding *ghai*, to the Genitive Singular. Thus *hai-ghai*, of them; *chahai-ghai*, of friends. From this other oblique cases may be formed. Thus, *hai-ghai-hai*, to them.

III.—PERSONS—

First Person,—*hai*, I; *chahai*, to me; *chahai*, my; *chahai*, we.

Second Person,—*ghai*, thou; *ghai*, thou; *ghai*, thy.

Third Person,—*hai*, he; *chahai*, him; *chahai*, his; *chahai*, them; *hai-ghai*, of them; *chahai-ghai*, to them.

i, this eye; *a*, that one.

Adjectives, *ai*, at, that.

Others,—*chahai*, anyone; *chahai*, anything; *hava*, any.

The rest are regular, so far as they appear in the specimens.

IV.—VERBS—

(a) Auxiliary Verbs, and Verbs Substantive—

(1) Present,—*chahai*, I am not; *chahai*, thou art; *chahai*, he is.

(2) Past,—*chahai*, *chahai*, he was, etc.

(3) Past Conditional,—*chahai*, he would have been.

(4) Pastal Noun,—*chahai*, of being.

Finite Verb—

1. *Present*.—*diŋ*, I cut; *karé*, I may make; *rebi*, we may remain; *di-ŋ*, thou didst not give; *liŋ*, they eat.

2. *Present Definite*.—*anŋŋŋ*, I am dying.

3. *Imperfect*.—*diŋŋŋŋ-ŋ*, he was not giving; *anŋŋŋ*, he was coming.

4. *Past*.—*giŋ*, I will go; *ŋŋŋ*, I will go; *karŋ*, I will say; *karŋŋ*, I shall do; *karŋŋ*, he will say.

5. *Imperative*.—*di*, give; *ŋŋŋ*, keep; *ŋ*, come; *diŋŋŋ*, look; *diŋŋ*, let us eat; *diŋ*, let us give; *karŋ*, let us do.

6. *Past—Second Person*.—*diŋ*, thou gavest.

3rd Person.—

(a) *Transitive Verbs*.—*karŋ*, he said; *diŋ*, he gave; *paŋŋ*, he squandered; *diŋŋŋ*, he caught; *paŋŋŋ*, he went; *diŋŋŋ*, he saw; *karŋ*, he made; *karŋŋ*, he ate; *paŋŋ*, he got; *paŋŋŋ*, he asked; *karŋŋ*, he made; *karŋŋ*, he made; *karŋŋŋ*, he got.

(b) *Intransitive Verbs*.—*giŋŋ*, he went; *karŋŋ*, he became; *paŋŋ*, he fell; *diŋŋ*, he came; *ŋŋŋ*, they began; *anŋŋŋŋ*, he covered; *diŋŋŋŋ*, he reached.

7. *Past Conditional and Habitual*.—*diŋŋŋŋ-karŋŋ*, he used to like.

8. *Perfect*.—*karŋŋŋŋ*, I have done; *diŋŋŋŋŋ*, he has given; *anŋŋŋŋŋ*, he has wanted; *diŋŋŋŋŋ*, he has come; *giŋŋŋŋŋ*, he has got; *diŋŋŋŋŋŋŋ*, they have eaten.

9. *Pluperfect*.—*karŋŋŋŋŋŋŋ*, he had died; *karŋŋŋŋŋŋŋ*, he was lost.

10. *Infinitive*.—*karŋŋŋ*, to tend; *karŋŋŋ*, to fill; *karŋŋ*, to sell; *karŋŋ*, to cook; *diŋŋŋ*, to eat, *karŋŋŋ*, to think.

11. *Present Participle*.—*karŋŋ*, passing (of time); *karŋŋŋ*, knowing; *karŋŋŋ*, even something.

12. *Conditional Participle*.—*paŋŋ*, if he got; *paŋŋŋŋ*, having acquired; *karŋŋ*, if I say.

13. *Conjunctive Participle*.—This mode is 10. First *ŋŋŋŋ*, having arrived; *karŋŋ*, having done; *giŋŋŋ*, having gone; and many others.

Sometimes the regular form is met, as, *karŋŋŋŋ*, having arrived.

Malla District is a meeting-place of several languages,—of Dogon, Eŋuri, Sonŋŋŋ, Kŋŋŋ, and others. Carefully enough, language is distributed by race, rather than by locality, so that in one village four or five languages may be heard spoken.

The two following specimens are the Parable of the Prodigal Son, and a short Fable.

kāhāś dā. Mān jāhāt dā. sātāś, ā. hāś āś
 was went. But great distance with-removing-from, his father him
 dāhāś, āpāś kōhā, ā. dāś hā. tē glāś āpāś āmāś
 was, regret made, and running away his neck prying outside
 āmāś. Māhā Tāhān āś āhāś. Māhā hā ā. 'hāhā' hāhā
 him ate. Then that was father-to with, 'father, I

hāhāhā kāhāś ā. tē āmāś pāp hāhāhā, hāhā tē ā. pāp
 Broom's near and the sight-in was committed, I the way-were was
 hāhā hāhā hāhā. Māhā hāhā āhāhā āhāhā hāhā, 'hāhā pāp pāp
 of becoming [I am-ent]. But father moved all-to with, 'very good good
 pāhā hāhā ā. hā pāhāhā ā. tē hāhā hāhā, pāhā hāhā ā.
 clothes bringing came, his putting-on give, his hand on ring, feet-on shoes give.
 Hāhā hāhā ā. ā. hāhāhā hāhā. Kāhāhā hāhā I. Māhā hāhā
 [hāhā] was and clothes and feet made. Broom my this am happy
 gāhā, pāhā pāhā (pāhā) gāhā. And father heard hāhā hāhā
 hāhāhāhā, āpāś recovered went.' They then joy making began.

Tāhān hāhā Māhā hāhā hāhā. Tāhān ā. gāhā hāhāhā ā.
 Then older was first-at was. When he returning was-coming and

Māhā hāhā ā. tāhān ā. āhāhā hāhā hāhā hāhā hāhā. Tāhān
 Broom's near came, then he dancing music's sound became got. One
 āhāhāhāhā hāhā ā. pāhāhā, 'hāhā I am [I hāhāhā? Cāhāhā ā. hāhā,
 around calling he with, 'here this all what is-coming? The-around him said,
 'the hāhā hāhāhā, ā. hāhāhā hāhāhā hāhāhā hāhā, tē hāhā hāhā
 'the brother came, his good right got for-that, the father found
 hāhāhāhā.' Tā hāhā hāhā, hāhāhā āhāhāhāhā. Tāhān tē hāhā hāhā
 para.' He enjoy became, house-into entered-went. Then his father out
 ā. ā. ā. hā hā hāhā hāhā. Hāhā. Māhā hāhā hāhā, 'hāhāhā, hāhāhā
 came, and his entirely made. The-older was reply made, 'hāhā, many
 hāhāhāhā hāhā hāhā hāhā hāhāhā, hāhāhāhā tē hāhā hāhāhā, hāhā hāhā
 para. Then I then am-seeing, were the word out-went, all then

Māhā pāhā pāhā dāhā pā hāhā hāhāhāhā hāhā hāhā hāhā hāhā
 was one [I] parent-went that my friends with I joy made.
 As pāhān tē ā. Māhā hāhā ā. pā hāhā hāhāhā hāhāhāhā
 And when the this was returning came, who the property hāhāhāhāhāhāhā
 āhāhāhāhā, tē hāhā ā. hāhā hāhā. Tā hāhāhā ā. hāhā, 'hāhā, ā. hāhā
 went, his sake-for then found para.' As then him said, 'no, all then-at
 ā. hāhā hāhāhāhā, pāhāhā hāhā ā. hāhāhāhāhā, pāhā (pāhā) gāhā. In
 brother dead-was, now alive came, but-then, recovered. This

Māhā hāhā hāhā pā hāhā hāhā hāhā ā. hāhā hāhā
 reason-for if good that was joy made and happy reason.'

khay'chikā.		Chikopik-(chikimā-pāyā-(pānā))				khay'chikā		sun%	
Aunt-aunt.		Children				Aunt-aunt		Loving	
li	ie	kichā'kū	kāhā-ā.	Mān	ai	ghāh	γ'k-ā	chāhā	
ie	die	anything	and-and.	Nat	that	room-to	one	sharp	
hā	hāhā.	li	mā	hāp	ai	hāhā-hāhā	sun%	sun%	
giā	sun.	Sie	mother	father's	that	mā	loving	mind-is	
mind	watch	hāhā.	"āhā	hāhā	li	kānā.	kāhā	māpā	
mind-to	gendering	hāpā.	"one	I	what	mind-to.	die	sun%	
khay'chikā	kāhā-ā	āpāh.	ai	kāhā-ā	hāhā.	Kāhā	mā	mā	
hāhā-āpāh	stating-to	colony, not	stating-to	hāhā.	If I-aunt	mother	loving		
khay.	mind-to	hāhā	hāhā	khay.					
and.	If (die)-and-aunt	father	(die)-hāhāpāh	and.					

In the Middle District there are some 60,000 people, members of Kach tribes, who now speak a dialect of Northern Bengali. The following are specimens of this dialect. As it closely follows the ordinary Northern Bengali of Middle it is not necessary to give a grammatical analysis of its forms. For the same reason it is only given in the Roman and not in the Bengali character. It is sufficient to notice the forms *ay*, *his*, and *ad*, to him. Note also the way in which the third person of the past tense drops all terminations as in *lekhi*, he said; *shil*, he gave, and many others. The Hindi auxiliary verb *shai*, he is, used in *shag-shai*, he caught, *marai-shai*, I am dying, etc., is noteworthy. The specimens are the same as the two preceding ones. It is a curious fact that the grammar of this specimen is much more like that of Oriya than like that of Bengali.

AUTHORITY—

HARRISON, R. H.,—*Microcosmos Kosh* relating to Indian subjects. London, 1880. Section I. On the Kach, Kish, and Muruli Tribes, contains a vocabulary of Kosh Bengali.

[No. 29.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RAJGA-BHASINĪ.

NORTH-WEST DISTRICT, KOLKA MURGA SUB-DIVISION.

(MADRA DISTRICT.)

TUK (yuk) bhāṇa-mānava dā-ṭi kīṇa āchhā. An-andhā chhāṇa viṣāṇa ā bhāṇa-ke
One person-man's too some were. Then-among younger men his father-to
 kahlā, 'bāḥā, mā-jāṇa jē bhā māi pā, āṇa māṇa dā.' Tā dā ā-gāṇa
said, 'father, property's what about I shall-go, that me give.' Then he then
 mā-jā bhāṇa karī dā. Thāṇa dā bhāṇa mā-jā māṇa karī kīṇa
property holding gave. After days-after his property to-handly making taking
 māi'ā chhā gāḥ. He chhāṇa-pāṇa-kāyā mā mā-jā pāṇa-pāṇa, pāṇa
of distant-country went. He eventually all property lost, then that
 dāṇa bhāṇa bhāṇa pāṇa-gāṇa, āṇa bhāṇa māṇa pāṇa-gāṇa. Thāṇa ā
country-to great famine fell, and he great difficulty-in fell. Then that
 dāṇa jē yāṇa bhāṇaṇa bhāṇa. āṇa pāṇa bhāṇa māṇa bhāṇa. jēṇa bhāṇa
country-to going one tomorrow he-would. He him to-fell give to-fell to-go said
 āṇa māṇa bhāṇa bhāṇa āṇa pāṇa bhāṇa pāṇa bhāṇa bhāṇa, āṇa bhāṇa-
He give' food but with stomach-to-fell-to going food would-have-been, that head-to
 bhāṇa āṇa bhāṇa dāṇa āṇa. Thāṇa āṇa bhāṇa bhāṇa, Thāṇa āṇa bhāṇa, 'mā
said him say-baby gave me. When his mother were, then he said, 'my
 bhāṇa bhāṇa-bhāṇa bhāṇa bhāṇa bhāṇa yāṇa bhāṇa bhāṇa jē pāṇa-bhāṇa
father's salary-taking account house-in or-mouth food is that showing-may
 bhāṇa, āṇa bhāṇa bhāṇa. Māṇa bhāṇa bhāṇa bhāṇa jēṇa, āṇa bhāṇa bhāṇa,
said, and I longer-by am-dying. I riding father-to shall-go, and him say,
 "bhāṇa, māṇa bhāṇa, āṇa bhāṇa pāṇa bhāṇa, māṇa bhāṇa bhāṇa bhāṇa
'father, I heaven-to and then-to am committed, my thy am to-say
 āṇa bhāṇa. Māṇa bhāṇa bhāṇa bhāṇa bhāṇa bhāṇa." āṇa bhāṇa bhāṇa-bhāṇa
and is [proper]. He then salary firing account keep." āṇa bhāṇa bhāṇa
 gāḥ. Dāṇa dāṇa bhāṇa, āṇa bhāṇa āṇa bhāṇa, bhāṇa bhāṇa bhāṇa, āṇa
said. Great distance remaining, his father him saw, much regard made, and
 bhāṇa bhāṇa bhāṇa bhāṇa bhāṇa bhāṇa. Thāṇa āṇa bhāṇa bhāṇa bhāṇa
running coming his shoulders grasping him etc. Then that one father-to
 kahlā, 'bāḥā, māṇa bhāṇa āṇa bhāṇa pāṇa bhāṇa, māṇa āṇa bhāṇa
said, 'father, I heaven-to and then-to am committed, I and thy am
 bhāṇa jēṇa bhāṇa. Bhāṇa bhāṇa bhāṇa bhāṇa bhāṇa. bhāṇa bhāṇa bhāṇa bhāṇa, āṇa
becoming jēṇa māṇa am.' Father towards all-to said, 'good clothes find, him

* yāṇa bhāṇa is Bengali character. He is the word of a a nobody known.

piññā, āt bhāṭa lagat, pñet jāt āt. Mā āt vñā bhāṭa piññā,
pat-on, and hand-at ring, feet-at shoes give. By this are lost are,
piññā gā; nari piññā, bhāṭa vñāññā. Akra nari bhāṭa āt, nari nari
recovered; dead are, are-recovered. Now are are gone, sorry much.

Tāḥan hān bhāṭa bhāṭa bhāṭa. Tāḥan āt gharā āt, hān bhāṭa āt.

Then elder are father-in are. When he returned, house-of were come.

Tāḥan gā māṅgār chāṭa pñā. Āt-ā chāṭa-ā dñā hāṭa, 'Ā-āṭa-āṭa nā
then say refusing's sound got. One around calling said, 'How this all
is back?' Chāṭa āt hāṭa, 'Āt vñā bhāṭa, āt bhāṭa piññā āt-ā
what is?' Around him said, 'My brother are-come, are well getting are

his bhāṭa (brother).' Āt hāṭa nari āt āt hāṭa, hāṭa āt āt-ā.
Just (he)-is-pleasing.' That word hearing his anger grew, house not entered

Tāḥan āt bhāṭa bhāṭa, āt āt-ā hāṭa. Bhāṭa hān bhāṭa bhāṭa

Then his father are-come, and his how-much grieved. Elder are father-in
house, 'Brother, brother brother brother, and the elder brother, the brother and

said, 'Look, many years passed, I the service are-doing, the orders I

brothers are bhāṭa, the are are-ā āt-ā piññā bhāṭa pñā nari bhāṭa
are not related, still then are a did questioned that I friends

are around house. Are Tāḥan āt āt vñā gharā āt, pñā āt
feeling joy shall-make. And when by this are returned, who the

will-ā bhāṭa-āṭa nā dñā, the bhāṭa āt bhāṭa āt. Tāḥan
property on-propagary wasted, his sake-for then found parent.' He then

āt hāṭa, 'bhāṭa, āt āt bhāṭa nari bhāṭa, nari pñā bhāṭa āt,
him-to said, 'no, then indeed always are with are my which things are,

are-ā āt-ā āt-ā. Tā āt bhāṭa nari piññā. pñā gharā āt, hāṭa
all-indeed then-only is. By this brother dead were, again returned, lost

bhāṭa, piññā gā. Tāḥan āt-ā bhāṭa bhāṭa pñā bhāṭa hāṭa, bhāṭa
are, recovered. Now this very good that joy (are) made, movement-in

bhāṭa.'

(are) remain.'

The western limit of Northern Bengali extends into the Feroze District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasba Anwar and Fairsampur Thanas, the Muzungias, who are said to be of Koch origin, speak a mixture of Bihari and Bengali, closely resembling the Koch-Bengali of Malda. This dialect is called Kishanganjia or Siriparia, and is reported as spoken by 603,823 souls. Although in the main a Bengali dialect it is written in the Kaithi character, which is one of three used for Bihari.

It is unnecessary to give an analysis of its forms, as it closely resembles, on the one hand, the dialects of Malda, already illustrated, and on the other hand, in the forms borrowed from Bihari, the dialect which will be shown as existing in Western Punjia. The following forms, peculiar to the dialect, may be noted. There is a tendency to change *a* to *u*. Thus *at-bhant* for *at-bhant*, *ghat* for *ghat*, a space of twenty *videbais*. As in Malda, *r* always becomes *r*, and all *shibais* are pronounced as *a*, though written *i* in the Kaithi character. Note also the following forms which belong neither to Bihari nor to Bengali, but are a corruption of the former, *gal*, he fell; *gal*, he became; *ol*, he came. The word *tal*, having come, is a corruption of the Bengali *talai*.

The following specimens are a translation of the Parable of the Prodigal Son, and a short account of a village anarchy. They are printed in the vernacular character, in facsimile, in order to show how Bengali looks when written in the Kaithi character.

INDO-ARYAN FAMILY

(EASTERN GROUP)

RESEARCH ON RACISM-ETHNICITY

Nonlinear Effects: Structural Mean Sub-Model

(Rule 6(e)(2)(B), FRCP)

[illegible]

[illegible]

ନିଜର ଓ ମନରୁ-ଧରି ରାମ-
 ରାମ-ମନ-ରାମ-ରାମ-ରାମ-
 ମନର ମନ ନିରାଶର ମନ
 ଶରଣ-ରାମ-ମନ ମନର ନିରା-
 ନିରା-ରାମର ମନର ଓ ମନ
 ରାମ ମନ-ମନର ମନର ମନର
 ମନର ମନ-ରାମ-ରାମ-ରାମ-
 ରାମ-ମନ-ରାମ-ରାମ-ରାମ-
 ମନର ମନ ମନ ମନ ମନ

ତିଏ ତ ଏକ^୨ ଓ ଏକ ମାନ
 ମି-ବାସନା ତାହା ଡ଼-ର-ମା
 ତେ ଫାନ୍-ର-ର-ଓ-ମି-ମି-ମି
 ତେ-ଏ-ଏ-ମାନ-ର-ର-ତେ
 ଡ଼-ମି-ମି-ମି-ଡ଼-ର-ମି-ମି
 ମି-ଡ଼-ର-ମି-ମି-ମି-ମି
 ମି-ଡ଼-ମି-ମି-ମି-ମି-ମି
 ମି-ମି-ମି-ମି-ମି-ମି-ମି
 ମି-ମି-ମି-ମି-ମି-ମି-ମି
 ମି-ମି-ମି-ମି-ମି-ମି-ମି
 ମି-ମି-ମି-ମି-ମି-ମି-ମି

ଅନ୍ତର୍ଗତ-ପ୍ରାୟ

ମନୁଷ୍ୟ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ପ୍ରାୟ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

ଏହି-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ-ମାନଙ୍କ

$\widehat{n}a - \widehat{b} - m\widehat{d} - \widehat{n}u \quad \widehat{p}a - \widehat{t}a \quad \widehat{a}a$

$\widehat{n}a - \widehat{b}^i \quad \widehat{p}a - \widehat{t}a \quad \widehat{a} - \widehat{m}a - \widehat{m}a - \widehat{t}a$

[No. 31.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RANGA-BHAKSHĀ.

NORTHERN DIALECT, SHIMPODI MIXED SUB-DIALECT.

(EAST FORMER DISTRICT.)

Bā janā dui chak chā. Uthāi chhōt-pi apāi bāpā
One man's two sons were. Thencefrom the-younger-one his-own father-to
 kākā, bā, 'bāp, tar-bhānā kākā jē māk māk, dā.' Bā-khānā
said, that, 'father of-thy-wealth the-wealth which we-to target, give.' Then
 nā chān bāpā dīn, kōr thōk dā pākānā chhōtō bān
he the-wealth dividing gave, and a-few days afterwards the-younger one
 sab-kachā lā th-bānā mālakot chhōt-gā, bā uchhā
everything having-taken of-a-distance to-country went-away, and there
 apāi chān tad-khānā mākā. hā jō-khānā sab-pi khānā tad-gā
his-own wealth on-every-where squandered And when everything expended became
 a-khānā mōkōt hārā uchhā pā, hā uchhā langā tad-gā.
Then to-that-country a-great famine fell, and he poor became.
 Bā-khānā a-bān th-bānā-mānā ghāmī gā. Uthā apā-
Then of-that-country of-a-poor-man in-the-house he-went. He in-his-own
 khākā mār chānā pākānā, hā uchhā mār uchhā, kī uchhā khākā
field sowed to-feed eat, and his mind was that (with)-those lands
 jō mār khākānā apāi pāi bhārā. Bā uchhā kōi
which the-sown sowing his-own fully he-may-fill. That-own him-to suppose
 dikhāi nā, Bā-ghārā uchhā phān pāi kōr uchhā khākā, kī
was-giving not. Then his memory fell-(happened) and he said, that,
 'mār-bāpā kachā jā jākā bhārā khākā uchhā, bā mār
'of-my-father how-many people sows-to much food is, and I
 khākā mōchhā. Māi apāi-bāpā lēi jāmā, hā uchhā
he-hunger on-dying. I of-my-own-father near will-go, and him-to
 khānā, bā, 'bābā, Khānā hā hā mōkōt pākānā khānā-
I-will-say, that, 'father, of-God and of-father with food I-had-
 chhānā, hā uchhā hā bāpā kākānā bānā mār uchhā
consulted, and now thy son of-being-called fit I not am.
 Māk apāi dānānānā sātārā uchhā kī jāmā bhānā Bā-khānā
He three-son salary-getting of-servant like one person made." Then
 apāi apāi-bāpā lēi gā. Akhā dīnā uchhā, bā
having-action of-his-own-father near he-went. Still of-a-distance hence, that
 uchhā-bāpā kachā thāi. Dakhā, hā dānā uchhā gāi
of-his-father companion hence. Hence, and having-come to-him the-wealth
 lēi.

je-khikha me chih, sh shih. I-khah. khah kah, or kha
 whatever mine is, all this. For marriage to-make, and happy
 kua meichah chih, kha kh, or i khah more gū-chih,
 is-to proper man, because that, thy this brother having-died had-gone,
 sh [at] khah: kahl gū-chih? Ah mih chih?
 he living because; where had-he-gone? How found he?

ਕੀਤੀ—ਨਮਕ—ਘਰੇ—ਸਿਰ—ਜੀਰ—
 ਘਮਾਨ—ਘਮਾਨ—ਭਲ—ਸਿਰ—ਸਿਰ—
 ਭਲ—ਘਮਾਨ—ਸਿਰ—ਘਮਾਨ—ਘਮਾਨ—
 ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—
 ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—
 ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—
 ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—
 ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—ਘਮਾਨ—

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-SHINEI.

NORTHERN DIALECT, SONIPURĀ MĪRĀ SUB-DIALECT. (EAST PYNNA DISTRICT.)

Marjā-Māhānātr Kāsa.

Gf. Village-Māhānātri a-story.

Bāhātr hāp, apā chāhā bāp, Nāgā, Tāpāl Māhātr hātr wāp
Bāhātr's father, of-his-own youngest son, Nāgā's, Tāpāl Māhātr's daughter with
 hāhā-chāh. Thāhā dā sū-kōt hāhā hāhā-ē māl.
And-named-the marriage. (For)-a-few days every-one much happiness-with remained.
 Chāhā-chāhā chāhā wāhā ē wāhā, chāhāhā apā ē
Gf-thāt-daughter-child the-constant good not was, for-thāt-reason her-own mother-a-lon
 mār-ē apā khāhāhā sūg hāhā apā
(and)-father-in-law-from her-own husband separated loving-made (to)-her-own
 nāhā ē-gī. Kāhā dā hā, ēd tīrāt wāh-gī. Nāgā
father's house carried-(her)-away. Some days after that woman died. Nāgā
 apā-jāw ēgī wāhā hāh-gī. Chāhāhā hāhā chāh
of-his-own-wife at-averse sūh became. Of-thāt-sickness in-the-condition he
 ēd ē mār chāh ghāh-ē mālāh-ēd. Nāgā Māhātr
brother-in-law and father-in-law him the-home-from drove-out. Nāgā of-sickness
 hāhā apā-hātr ghā chāh-ēd. Tā hāhā mārāt
in-the-condition his-own-father's house (he)-came. Therefore a-man-to understand
 chāh hā apā mār hāhā apā-māl-hāh-ē
is-necessary, thāt of-his-own-wife at-the-words and's-own-mother-father-māl
 ēl-hāh.
and-should-not quarrel.

Turning now to the south-east of the District of Dinajpur, we come to that of Pāga, in which, also, the northern dialect of Bengali is spoken. The following two specimens illustrate the form of the dialect spoken in this district. It will be seen that it differs little from that of Dinajpur. The following may be noted as local peculiarities, —*ā*, a father; *awā*, even *thū*; *māhā*, we; and especially the curious verbal forms, *hāhāhāhā*, I am doing; *hāhāhāhāhā*, I am working; *hāhāhāhāhā*, thou art making, and *hāhāhāhāhā*, he is making.

The dialect spoken immediately to the north, in Rangpur, is Rājbangā or Rangpurī, and, as may be expected, some very Rājbangā forms are also found. Such are, locatives like *āwā*, in a country; *gāhā*, on the neck; pronominal forms like *āhā*, *tāhā*, he; and the typical dropping of an initial *r*, as in *āhā*, for *rāhā*, keep; *apā*, for *rāhāpā*, having received; *āhā*, for *Rājā*, a proper name, and *awā*, for *apāhā*, I will transpire.

Of the two following specimens, one is a translation of the Fable of the Prodigal Son, and the other the deposition of a complainant made in a criminal court.

[No. 82.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

HUNGARI OR BANGLA-BHISHA.

NORTHERN DIALECT.

(BOMBA DIVISION.)

Ek jhesar ad bhā-bhālā achā. Turkish-madh's chhōp-jan kalla,
A certain-person's too one were. Among-them the-younger said,
 'hā, hāmī jē pāsa ā bhāshā bhā ā.' Tai hām bāp bhā
'father, I what shall-get that one-to dividing give.' That hearing father dividing
 āh. Chhōp-jan bhā-bhālā (hām) ka dā par hām āhā gā. Sāi
gave. The-younger of-the-division one-days after foreign coming said. There

jyā bhāshā karā bhā-bhālā āhā-āhā. Thāpā jākā
going sixteen-day having-done money he-accumulated. Afterwards when
 āh āh āhā-āhā, ā-āhā thāi hāh, ā thāi hāh āhā hāh.
he all accumulated, in-that-country families arose, and his great want arose.

Phāh ā ā-āhā ā gāshā bhāi jhā chhā hāh chāh.
After-that he of-that-country a millionaire's house going a-accout to-be wished

Chhāh āh thā chhāh thā jāmāi pāhā. Bhā jē bhāhā bhā
The-millionaire him more to-ford he to-ford said. The-boys those kalla ai
 āh āh āhāh āhā. Thā āh āh āhāh. Thāpā āh bhā
them he to-not worked. That him one did-not-give. After-that his answer

hāh, jē, 'bhāhā hā hāh āhāh āhāh; thāi hāh bhāh
came-back, that, 'my father's how-many servants are; they how-much to-not
 pāh, āh āh āh bhāh āhāi hām bhā bhāhā jhāi
get, and I have with-larger parish, I of-father in-civility going

hām, jē, "āhā Khāhā bhāhā ā hā bhāhā gāh
will-say, that, "I of-God in-civility and of-these in-civility are

hāmāh. Mā āh chhāhā jhāi āh. Hāmāh āh āh-jāh āhāh
have-committed. I of-thy are worthy am-not. He thy a servant
 hām āh." Ā hāh āhāh āhāh bhāhā jhāi āhā. Thā āh
saying keep.' This saying of-his-father in-civility to-go he-began. His father
 āhā āhāh-āhā āhāh āhāh āhā, āh āh āhā āhāh āhāh
his distance-from saying having-run came, and his on-ach him at.

Thā āh āhāh hāh, 'hā, hāmā Khāhā bhāhā ā hā bhāhā
Thereupon he are said, 'father, I of-God in-civility and of-these in-civility
 gāh hāmāh. Mā āhāhāh jhāi āh.' Thā āh āh
are have-committed, I of-thy-are worthy am-not.' Thereupon his father
 āhāhāh hāh, 'hāhā hāp āhā pāhā-āh. Mā āhā āhā āhā-āh,
to-servants said, 'good cloth bringing put-on. On-father ring put-on,

5 you play dip-oh. Chah, kham khy% dy%
 and also on-foot put-on. Come, (et)-on by-riding and-the-like
 khañ-khahñ kar. Māñ khākhāñ ʒ khahñ makh g%khāñ, haxñ
 movement make. It's were-thinking that am deaf g%khāñ, haxñ
 paxñ; haxñ-g%khāñ, paxñ-g%khāñ.
 we-here get; had-been-ten. had-been-friend.
 The-pas the haxñ hāñ ʒ p%khāñ khāñ at haxñ hāñ
 After-that his elder am who to-the-father am he haxñ hāñ
 haxñ haxñ ʒ t%khāñ haxñ haxñ haxñ. Takhñ oh
 coming heard that in-their house dancing music up-going-on. Then is
 khāñ khāñ-khāñ g%khāñ p%khāñ, 'g%khāñ makh ki?' So t%khāñ
 am-pones around walking asked, 'then all what?' He hāñ
 hāñ, 't%khāñ khāñ hāñ hāñ. T%khāñ hāñ khāñ khāñ
 told, 'the younger brother has-come. The brother having-returned has-come
 t%khāñ haxñ haxñ haxñ ʒ ʒ%khāñ 'haxñ-khāñ.' T%khāñ hāñ hāñ. haxñ,
 therefore the father fast to-making.' At-this is am-pones walking
 haxñ hāñ ʒ haxñ khāñ-khāñ. The haxñ haxñ haxñ haxñ
 of-the-house within to-go did-not-ask. His father and coming hāñ
 haxñ haxñ. Haxñ haxñ haxñ, ʒ, 'haxñ, haxñ haxñ
 to-remember haxñ. Elder am said, that, 'is, so-many-days during
 haxñ for ʒ khāñ-khāñ is ʒ haxñ. ʒ haxñ haxñ-khāñ
 I then for am-working and whenever whenever order then-are-making
 haxñ hāñ haxñ-khāñ, khāñ-khāñ haxñ haxñ haxñ haxñ haxñ
 I that am-doing, am-doing glad being my friends-for
 khāñ-khāñ ʒ haxñ haxñ haxñ haxñ
 celebrated-you-(and)-she-you celebrating having-done married to-make
 d%khāñ, he khāñ haxñ ʒ haxñ-khāñ haxñ up
 thought-out, and the-younger' am who riotous-loving having-done the
 g%khāñ-khāñ. haxñ up-d%khāñ, ʒ haxñ haxñ haxñ haxñ haxñ
 money all squandered am-pones haxñ come then food to-put
 haxñ.' The hāñ haxñ haxñ, ʒ, 'hāñ, haxñ haxñ haxñ
 did-not-hay.' He father haxñ said, that, 'am, then when of-me
 haxñ haxñ, haxñ haxñ ʒ haxñ is t%khāñ. The haxñ
 in-nicinity are, then I what haxñ that then-am. Your brother
 makh g%khāñ, haxñ haxñ haxñ haxñ; haxñ-g%khāñ
 having-died had-gone, again since to-come has-come; had-come
 p%khāñ-(p%khāñ)-g%khāñ; haxñ khāñ-khāñ am-pones haxñ
 had-been-friend; for-this to-make-marry had is-not.'

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHISHI.

NORTH-ERN Dialect.

(HONRA. Dialect.)

আমি নিম্নের ভাষার নাম নই। সেই সময়ের দিনের দিনে ঠিক আর উল্টা ঠিক আছে উল্টা ঠিক
কতক দিনের পর নাম একে দে। সে সময়ের দিনের নাম বহিষ্কার। অতঃপর সে নাম হাতে দিলে, অতঃপর। আমি
যখন আমার নাম দিলাম। সে আমাকে বাংলা আমি শুধু দিয়ে দেলে দিলে, বিজ্ঞ। আমার দেলে দেলে
দিলে। সেইসময়ই আর এক দিনে দেলে দিলে। যেসে দিলে আমার আনন্দিত করত লোক বাক্য। ওখানে
সেই যামুল করে দিলে। এরই একজন বীথি করে করত লোক বাক্য। আর এক নাম করে
করত আর এক নাম করত লোক বাক্য।

আমি নিম্নের দিলে ?

এই আম নিম্নের দিলেই দেলেই। আরই দেলেই। আমি সে সময়ের দিনে এই করে দিনের নামের
করে আর। আমার দিলেই দিলেই। সেই। আমার ১০। ১৫ এরকম। দেলেই করে দেলেই। দিলেই করে
দিলে। আমি দিলে ১০। ১৫ এর দিলেই, কন দিলে, আমি দিলে দিলে। আর আমার দিলেই দিলে দিলে।
সে আম আমি দিলেই। দিলেই দেলেই দেলেই, এক করে দেলেই দেলেই। কন দিলেই দেলেই
দিলে। সেই দিলেই দেলেই।

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RAJGA-BHĀSHĀ.

NORTHERN DIALECT.

(RONGA DIVISION.)

And a/cr janta hāi ' he. He amongst Chindā's Gir
 I of-angul/ in-the-hand plough am-plant. That at-time Chindā Gir
 Kēch is Upā Kēch dēh, Upā Kēch kākun dēh, ' or hāi apt-3s.
 Kēch and Upā Kēch coming, Upā Kēch order gave, ' that-father's plough roped.
 To work children hāi kachchhā. Tākhan is hāi ching-a/cr
 Then my servant plough am-plant. At-that-time he the-plough leaving of
 He. And jē'h dēh hāi dharan. To kachhō jē'h kich-gar
 come. I going again the-plough hāi. He is-me gang hāi-and-dharan
 dya phā-dā hāhā, lāngl kachhō-phā-dā. Phā-dā is-3s
 plough three am-grown. The-plough (he) broke-in-plough. The-plough am-leave
 dēh phā-dā. Phā-dā after and ki kama? Far
 side there-away. The-throwing-away after I what shall-do? Having fallen
 thāra. Chindā dār manoh apt kachhā. Nām Kich dē-jan dē
 is-remained. There many person standing were. Nām Kich one-person he
 mōh kachhā, ' kapa-ch kachhā karo-va.' Ar-3s-jan Phayē kachhā,
 forbidding did, ' my-children quarrel do-not.' Another-man Fāi kachhā,
 Ar-3s-jan kachhā kachhā kachhā.
 another-man Janir kachhā and-another (more there).

Kich kich kachhā?
 they-beat for what?

A. Kachhā Chindā's janta. Tā-1 children hāi.
 That Kachhā Chindā's at-the-institution. His-early servants they (were).
 Phā jē kachhā dēh; A janta. Chindā kachhā kachhā
 Land that having-land he-will-take; for his-own. Chindā my nephew
 hāi. Janir jachhā-kachhā kachhā. Kachhā dēh man prathak. It janta
 is. My cousin's son. Four (about) 16 (or) 17 separate. Land
 hāi kachhā kachhā. Phā-dā hāi jē. And kachhā
 all partitioned are. The-land (he) 10 pān (in area). I gave
 kachhā kachhā jachhā, kachhā kachhā, kachhā kachhā kachhā. Ar
 twenty twenty-five-thus were, less so, I partition made (did). Land
 kachhā kachhā kachhā kachhā kachhā kachhā, so dēh and kachhā. kachhā
 you were partly (I) cultivated, that partly I took. Yesterday

mātrindai	kayēkkā,	de	prāhar	hāi	hāh-hāh.	Tāhān
amantā	Am-tān-pān,	(nān) one	watch	time	was occurring.*	At that time
jantā	kān pānāi	chikā	nā.	Nāi	hāi	amā.
de-Pā-lān	any crop	was	not.	That day	I was about to transplant.	

South of Dinajpur and Bogra, and between them and the Ganges, lie, respectively, the Districts of Rajshahi and Patna. The dialect spoken here differs from that spoken in Dinajpur, tending, if anything, towards the standard Bengali spoken across the Ganges. The language of Patna, perhaps, differs more than that of Rajshahi, and for these two districts it will be sufficient to give a version of the *Parable of the Fig-tree* in the language of the women of the former district.

It is an excellent specimen of the extremely clipped pronunciation adopted by women. In order to show this the more clearly, when the syllable *pa* is pronounced like the *a* in *hat*, I have transliterated it 'ā'. I also transliterated *epā*, by *ea*, which, as elsewhere, is the correct pronunciation.

Note the tendency to shorten a final *ē* to *e*, as in *stēnā* for *stēnāi*, in the province of, and *dhā*, for *dhāi*, coming. Note also the Dative termination *gānā*, as in *dhāgānā*, to me; *kāpāgānā*, to the father.

* All about the first watch in the morning.

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-KHĀSHĪ.

NORTHERN ITALY.

(WORKS OF PANDU.)

কোনো মানুষের দুই হাতেরই ছিল। তবে যদি কোনোটি কোনও কোলে, বাণা ভিগ্ন বাহুরের পাঠ্যায় ভাব লাগত তখনে যাই। উঠেই তখনে, আর বাণু তার বিভিন্ন বিভিন্ন পদের ইতিহাস দিয়ে। আর তিন পদে কোনো হাতেরই দক্ষতা বিভিন্ন পদের পুরো হাতের দুই হাতে দক্ষতা করত। এর সেখানে অনুবাদে বিভিন্ন বিষয়ে অনেক উল্লেখ ছিল। আর তখন বলা হয়ে গেছে যে যখনে অতি অসহ্য পোশে, অতি কড়া জল তরু উলটানি হওয়ার সম্ভাব্য। তা পাঠে যে বিভিন্ন ব্যাপার এর পাঠ্যপ্রাণ করে দিয়া দিচ্ছে। যথেষ্ট আকর্ষণে বিভিন্ন খাটো পুস্তকসমূহ পড়িয়ে। সেখানে, পুস্তক যে কোনো পড়তে, যদি দিয়া যাই করবার জি যে অতি অসহ্য করে। কিন্তু কেউই আকর্ষণে দিতে না। তা পাঠে বৈ যদি পদ যে কোলে, অসহ্য যখনে যাই কত অসহ্য অতিথি বাহুরে থাকিবে, কিন্তু অতি একতর দিয়ার বহুত্বি। অতি ইতি একই পদের করে পড়তে, আর আকর্ষণে করে যে পদ পড়তে পারে ও হোমায় মানুষি অতি পদ কোলি, কোলর হাতেরই দুটা অসহ্য আর অতিতর দিয়ার দুটি সেই। আকর্ষণের কোলর একতর বহুত্বি যখনে পড়তে। তা পাঠে যে ইতি অসহ্য যখনে করে পড়তে। কিন্তু যে দুটি হাতেরই পদ বাণু আকর্ষণে সেখানে পড়তে ও তার মিলে পদ তখনে, আর সেইখানে যখনে আকর্ষণের পদ পড়তে হয় আকর্ষণে দুটা পড়তে। তখনে হাতেরই আকর্ষণে কোলর, বাণা অতি পড়তে পড়তে ও কোলর মানুষি পদ কোলি। আর কোলর হাতেরই, যখনে পড়তে দিয়ার দুটি বৈ। তখনে তার বাণু আকর্ষণে কোলর, যে পদ পড়তে তার কোলর মিলেই অতি ইতি আকর্ষণে পড়তে। ইতি পড়তে অতি ও পাঠে দুটা পড়তে পড়তে। মানুষি পড়া অসহ্য আকর্ষণ কোলর। যে হেতু কখনে এই হাতেরই পড়া দিচ্ছে, আকর্ষণ ইতি, হাতেরই, অতি পড়তে পড়তে। অতি পড়া অসহ্য পড়তে করি পড়তে।

তখন তার পড়া হাতেরই, পাঠে দিচ্ছে। মানুষি, মানুষি যে হাতের কখনে পদ আকর্ষণের আকর্ষণ পড়তে। তখনে যে একতর আকর্ষণে পড়তে পদ পড়তে, ও তা কি ও তখনে যে পদ কোলর, অসহ্য করি পড়তে, ও অসহ্য করে তার পুস্তক পড়তে পড়তে অতি কোল দিচ্ছে। ইতি পড়তে যে পড়া দিচ্ছে অতি পড়তে পড়তে। তখনে তার বাণু যাই আকর্ষণে মানুষি পড়তে। কিন্তু সে পড়া দিয়া আকর্ষণে কোলর, পড়তে এর পড়া পড়া কোলর আকর্ষণে অতি, কোলর কোলর পড়া অসহ্য বহুত্বি। কিন্তু আকর্ষণে পুস্তক পড়তে একই হাতেরই পদ ও পদ পড়তে, পড়তে পড়া অসহ্য পদ পড়তে দিয়া আকর্ষণে পড়তে পড়তে। কিন্তু কোলর এই হাতেরই, কোলর দিয়া দিচ্ছে আকর্ষণে কোলর, যে পদ পড়তে, তখনে তার অতি পুস্তক অতি পড়া কোল দিচ্ছে। কিন্তু সে পড়তে কোলর, পদ, পুস্তক পড়তে অসহ্য অতি পড়তে অসহ্য পদ, অসহ্য কোল কোলর। অসহ্য আকর্ষণে পড়া ইতি পড়তে, অসহ্য কোলর এই পদ পড়তে পড়তে, ও পড়া পড়তে, পড়তে দিচ্ছে, আকর্ষণে দিয়া পড়তে পড়তে।

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

KUNALI OR KANGA BHASHA.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

TRANSLITERATION AND TRANSLATION.

Kunā	kuṇālā	dei	chhāwāl	chhām.	Thā	madhā	chhājā-ai
Certain	nom-of	her	one	was.	Then	between	stronger one
bhāṭh	kāh.	'bāhā,	jān-patāh	pāwāh	bhāṭh	ānāṭhān	d'āh' Iyā
father-to	will,	'father,	property-of	to-be-got	share	some	give'
ānā	thā	bhā	thā	nijā	jān-patāh	bhāṭh-āh.	āpā
having	his	father	his	own	property	divided.	a few
chhāṭh	chhāwāl	ukāl	jān-patāh	jāp-karā,	thā	d'āh	days
stronger	one	all	property	gathering,	distant	country-to	after
jānā-karā,	thāṭh	chhāwāl	badhām	kārā	nijā	bhāṭh-āh	
went-away,	and	there	feeling-worth	doing	his-own	property	
nāṭh-āh,	ā	ukāl	kārāṭh-āh-āh,	ā	d'āh	kāh	āh
wasted,	and	all-(times)	wasted-away-went.	that	country-in	great	family
pāh,	chhā-kārā	thā	kāp	jānāṭh	badhā-kāh.	Ti-pāhāh,	ā
broke-out,	from-walk	thā	much	wasting-of food	happened.	After-that,	ā
nijā	d'āh	ā	patāh	kāhā	pāṭh	wāh.	Chhāṭh.
(his)-own	country-of	one	family-man	to	going	joined.	Family-man
ānāṭh	nijā	nāṭh	thāṭh	chhāṭh	pāṭhā;	chhāṭh	thāṭh
ān	thā-own	field-to	pāp	to-grow	and;	there	the-pipe
kāh	kāh,	thā	d'āṭh	pāṭh	thāṭh-āh-āh	ā	kāh
hears	went-to-eat,	there	will	stomach	to-fill-with	ā	very-much
kārā;	kāh	kāh	ānāṭh	d'āh-āh.	Ti-pāhāh	kāh	hāṭh
expressed;	but	one	to-him	did-not-give.	After	some	recovering
kāh,	'kāh	bāp	bāṭh	kāh	māṭh	nāṭh	kāhā
will,	'my	father's	house-to	how-many	arrange	sufficient	food
are,							are-getting,
kāh	kāh	chhāṭh	kāhāṭh	māṭhāh.	ān	nāṭh	chhāṭh
but	I	here	of-larger	am-dying.	I	staying	immediately
kāhāh	pāh	ā	ānāṭh	kāh	p.	'bāh,	baggle
is	will-go	and	to-him	will-say	that,	'father,	Kānān's
time	stays	and	pāp	kāhāṭh,	time	chhāṭh	kāh
thy	presence-in	I	am	have-consulted,	thy	one	to-be-called
ā	parāṭh-āh-āh	pāṭh	āh	ānāṭh	thāh	thā-jān	māṭh
any-larger	house-to-be	filled	am-not.	To-me	thy	one	of-arrange

manen ekkh.¹ "Th-piehhē at epp'a ipanē bigē kiehē g'ū; k'ōnēk
like keep." *After-that he rising his-own father to meet: inf*
at d'eri t'āhē-i t'ir t'ip t'ik'p'at d'ek'h'ar-p'āhē, s t'ar
he-(only) in-distance remained his father him could-see, and he
manē dayē h'at, t'ir d'ing'ipē j'ay'a ch'āh'āhē g'ū j'ay'a-d'har'
mind-to p'ip o'vā, and running going m'a m'at embracing
t'ik'p'at ch'ar'n'āh'āhē. T'āh'ar ch'āh'āhē t'ik'p'at k'āhē, 't'āhē, t'ar d'ing'ipē
to-him k'āhē. Then see to-him said, 'father, I know's
kiehē s t'āh'ar m'at p'ip k'āh'āhē; t'ar t'āh'ar
promises and thy promises are Accomplished; say-forever thy
ch'āh'āhē t'āh'ar-p'āh'āhē-d'har' j'ay' t'ar. T'āh'ar t'ir t'ip ch'āh'āh'ar
am to-be-known. Ji am-ah!' Then his father promises
k'āhē. 'm' ch'ay'a k'āhē p'āh'āhē d'ing'ipē d'ar' t'ir d'ip'at
ordered that, 'all of that will soon having-brought thine-own
p'āh'āhē; j'ay' h'āhē t'āh'ar, s p'āhē j'ay' p'ay'a-d'har'; m'at k'āh'āhē
put-on; his to-hand ring, and foot-on shoes put-on; at having-often
hand-to-hand k'āh'āhē. J'āh'āh'ar t'āh'ar s ch'āh'āhē m'at p'āh'āhē, t'āh'
married shall-see. Because say the m'at d'ar' m'at, again
k'āh'āhē v'āh'āhē; k'āh'āh'āhē, t'āh'ar p'āhē g'ū. T'āh'ar t'ar m'at-ch'āh'
will be-become; now-then, again has-been found.' On that thy married
k'āh'āhē.
Say-to-see.

T'āh'ar, t'ir t'āh'ar ch'āh'āhē m'āh'āhē ch'āhē. J'āh'āh'ar s
At-that-time, his elder am found-to see. Coming-coming is
bigē k'āh'āhē m'āh'āh'āh'ar d'ar'j' t'āh'āh'ar-p'āhē. T'āh'ar at t'ir j'ay'
know's now inf'-coming-and-singing voice heard. Then he m'at-j'ay'
ch'āh'āh'ar d'ar'j' k'āh'āh'ar, 's m'at t'ir' T'āh'ar at t'ir k'āhē,
arrange to calling asked, 'this all what?' Then he him replied,
't'āh'ar k'āhē k'āh'āhē, s t'āh'ar k'āhē t'ir t'āh'ar p'āh'āhē t'āh'ar.
'your brother is-see, and your father his good-(son) p'āhē become,
k'āhē t'āh'ar ch'āh'āh'ar.' J'ay' at t'ir, k'āh'āh'ar j'āh'
good found is-seeing.' To-his he angry-being, m'āh'ar-t'āh'ar t'āh'ar
t'āh'ar-k'āh'ar. T'āh'ar t'ir t'ip t'āh'ar t'āh'ar m'āh'ar-t'āh'ar, k'āh'ar at
agreed-see. Then his father inf coming m'āh'ar-t'āh'ar, t'āh'ar
j'āh'ar d'ip'a, t'āh'āh'ar k'āhē, 't'āh'ar, t'ar k'āh'āh'ar d'har', t'āh'ar
reply going, to-father said, 'see, so-many p'āh'ar for, thy
g'ūh'ar k'āh'āh'ar, t'āh'ar t'āh'ar k'āh'ar ch'āh'āh'ar k'āh'ar-k'āh'ar; k'āh'ar
service (I)-am-doing, thy single word-(order) finished have-never; but
t'āh'āh'ar t'āh'ar k'āh'āh'ar s t'āh'ar ch'āh'āh'ar ch'āh'ar s d'ar'āh'āh'ar,
to-see thou never am p'āh'ar young even p'āh'ar-see,
Repeat.

jōn-ho's some bandits-bands-ds nō's all'd look'er-part. Kintō's
 with-which my friends taking overlord make-I-see. But
 under it showed brought nō's history-why know'd, at Jōhan
 thy this was prostitute taking property know'd, he Jōhan
 all, taken the-jan's hand kintō-darō hōjō dō's. Kintō's of big-eyes
 came, then for-the-eyes thou of-great-value found art-giving. But he is-then
 kōh, 'kōh, then what-unknown some nōgi kōh, he under Jō.
 nō, 'nō, then always we with art, and my everything,
 nōgi is then. Kintō-dōh kōh. nōh-d kōh, Jō-kōh, then
 all is then. Kintō-dōh (nō)-nōh necessary-eyes is, know, thy
 of nōh nōh-gōh, is kōh-d-nōh; kōh's gōh, nōh
 this brother dead-eyes, and nōh-is-kōh; kōh was, then
 pōh's pōh-gōh.
 has-been-got-kōh.'

V.—RĀJBANGŚĪ.

This well-marked dialect is spoken in the country to the North-East of that in which Northern Bengali is spoken. As in the rest of Northern Bengal, this tract has been subject to the domination of the Kāch; but the conquest was much more complete, and the Kāch tribe predominates through the land. These Kāch, who are now Hindu, are principally known under the name of Rājbangṣī. But large numbers of them have become Musalmān, so that the mere number of people of the Rājbangṣī tribe affords no idea of the number of people of Kāch extraction in the country. The name of Kāch is itself retained in the name of the State of Cooch, or Kāch, Behar. The Kāch originally came from across the Brahmaputra, and hence the Bengali which they speak may reasonably be expected to bear traces of its eastern origin. This, it will be seen, is the case. The Rājbangṣī dialect bears many close points of resemblance to the dialect of Eastern Bengal.

The dialect is usually known as Rājbangṣī, from the tribe of that name already alluded to. It is also frequently called Raangpuri from one of the Districts in which it is spoken.

The dialect is not confined to the Bengal Province, but extends into the Goalpara District of Assam, in which it gradually merges into Assamese. It is the language of the west and north-west of that District. To the south it is stopped by the Tibeto-Burman languages of the Garo Hills. In Bengal, it is bounded on the east by the Bishnupatriā, with the Garo Hills on the opposite side. In its extreme south-east corner, it just touches the Eastern Bengali of Maimensingh, also across the river. On the south and west it is bounded by the Northern Bengali already described, and on the north by the Tibeto-Burman languages of the Lower Himalayas. It is spoken in the following Districts, Raangpur, Jalpaiguri, the Tarni of the Darjeeling District, the Native State of Cooch Behar, together with the portion of Goalpara in Assam, already mentioned. In the Darjeeling Tarni, the dialect is influenced by the neighbouring Northern Bengali, and has a special name, as a sub-dialect, viz., Fāch.

We then find that the Rājbangṣī dialect is spoken by the following number of people:—

NAME OF DISTRICT.	NUMBER OF SPEAKERS.
Jalpaiguri	181,574
Raangpur	2,000,448
Cooch Behar (Native State)	141,238
Darjeeling (Tibetan sub-dialect)	45,472
TOTAL FOR BENGAL	2,368,732
Goalpara	122,100
TOTAL FOR ASSAM	122,100
GRAND TOTAL	2,490,832

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The following Glossary of the dialect is based on the one above mentioned. The difference of the dialect from Northern Bengali is principally owing to a large infusion of the idiom of Eastern Bengali :—

I.—**PONUNCIATION**.—In addition to the usual contracted forms which we meet in every Bengali dialect, the following peculiarities of the Bishnupuri dialect are to be noticed. As in Northern Bengali, *ś* is frequently substituted for *s*. Consonants are often added, as in *as-d* for *asāś*, a friend ; *as-d* for *asāś* or *asāś*, a god ; *piśa* for *piśaś*, beloved one, a husband. The latter *as-d* is pronounced as a diphthong *ś* ; thus, *asāś-d*, he is, is pronounced *as-d* ; the name of the present writer, when he was stationed in Rangpur, was written, ' *Śrīrādhān*.' The letter *j* is pronounced as *r* or as *jā* ; thus, *jān*, a person, pronounced *asā* ; *jān*, for *jākhān*, when, pronounced in the same way ; *as*, *jāś* pronounced *jāś* or *asāś*, when. The letters *l* and *s* are frequently interchanged. For instance, the word *asāś*, he made, appears sometimes as *asāś*, sometimes as *asāś*, sometimes as *asāś*. An initial *r* is usually added, and if the following vowel is *a*, it becomes *ā*. Thus, *asāś*, to cook, becomes *asāśā*, and *asāś*, a noise, becomes *asāśā*.

Aspirated letters are exchanged for unaspirated ones, and vice versa. Thus, *jāś* and *jāś*, a man ; *jāś* and *jāś*, who ; *asāś* and *asāś*, a woman ; *asāś* and *asāś*, a hindrance.

II.—**NUMBERS**.—The following is an example of the declension of a noun :—

	Sing.	Plur.
Nom.	<i>asāś</i> or <i>asāśā</i> , a boy,	<i>asāśāś</i> or <i>asāśāśāś</i> .
Acc.-Dat.	<i>asāśāś</i> or <i>asāśāśāś</i> ,	<i>asāśāśāśāś</i> .
Instr.	<i>asāśāśāś</i> .	<i>asāśāśāśāśāś</i> ,
AM.	<i>asāśāśāśāś</i> or <i>jāśāś</i> ,	and so on.
Gen.	<i>asāśāśāśāś</i> or <i>asāśāśāśāś</i> ,	
Loc.	<i>asāśāśāśāśāś</i> or <i>asāśāśāśāśāś</i> ,	

Besides the above, the forms of Standard Bengali are also met. Instead of *asāśāś* may be used to form the plural. These words are sometimes added to the Genitive singular, instead of to the noun. Thus (*asāśāśāś*), *asāśāśāśāś*, compositions. We also find the usual plural substituted for *asāśāś*, also used with the Genitive singular. Thus (*asāśāśāśāś*), *asāśāśāśāśāś*, servants ; *asāśāśāśāśāś*, friends ; (*asāśāśāśāśāś*) *asāśāśāśāśāśāś*, friends. In Dargajing and Bishnupuri, we also find the suffix *āś*. Thus, *asāśāś* or *asāśāś*, there ; *asāśāśāś*, there ; *asāśāśāśāś*, (there) which ; *asāśāśāśāśāś*, servants ; *asāśāśāśāśāśāś*, hindrance.

The case-suffixes fluctuate a good deal, both in form and use. Thus, for *asāśāś*, we find *asāśāś* ; and for *asāśāśāśāś*, we find *asāśāśāśāśāś*. We also find *asāśāśāśāśāś*, meaning 'for' and *asāśāśāśāśāśāś* used as a sign of the affixive.

III.—**PRONOUNS**.—

The above remarks about number and case also apply to pronouns.

As usual the Past tense is liable to frequent contraction, especially when the root of the verb ends in *r*, or *k*. Thus instead of *karim*, we can have *karila*, I did; *so malla*, I did, for *marita*; and *kar*, he said, for *karit*. So again *karat* or *kariche*, for *karipichit*, he has said.

The following abnormal forms may be noted,—*karim* (Darjooling), I will say; *kar* (Jalpaiguri), I speak; *porit*, I am (Jalpaiguri); *karatit*, I am running (do.); *karitir kipi* (Darjooling), he began to say.

From the root *kar*, make, we have,—*karim* (Bangpur, Goalpara, and Cooch Behar), *karim* (Darjooling), *karim* (Jalpaiguri), I did; *karim* (Jalpaiguri), we did; *karit* (Jalpaiguri), thou madest; *karit* (Darjooling), he made; *karatit* (Goalpara), *karatit* (Jalpaiguri), *karitche* (Darjooling), I have done; *karatit* (Goalpara), *karitche* (Cooch Behar), he has made. Other forms mostly of more rare, *karit* (for *karit*) (Goalpara), *karit* thou; *karitit* (Goalpara and Cooch Behar), he has come; *karitit* (Cooch Behar), he has arrived; *kira kar* (Jalpaiguri), having gone; *karitche* (Darjooling), immediately on seeing.

Besides the usual conjunctions, *ki* and *je*, meaning 'that', we find *de* in Darjooling, and *hi* *bid* or *bid* in Jalpaiguri.

The dialect of Western and South-Western Goalpara in Assam is pure Rajbongshi.

The first specimen is the Fable of the Frog and the Snake, and the second a piece of Folk-song.

In both cases, as in the case of the Bangpur specimens, a phonetic transcription has been added.

tä; samjettär sägä; kintuk äly the häpök uttärä kail, 'dekh, müt tär
sä samjettär sägä; kintuk äly the häpök uttärä-kail, 'dekh, müt tär
has tassentä lapan; has he the häpök uttärä, 'he, i the

äin äin häntä päälä-kannan, häkänä-ä tär kann-ä häkän päälä nai;
äin äin häntä päälä-kannan, häkänä-ä tär hänt-ä häkän päälä nai;
menny days he went, mennen thy mennen when I-hadst thou not,

äly täl häkän-ä äk-tä ähägallär häkälä-ä ällä nai, yä när ällä-gallä
täl täl häkälä-ä äk-tä ägallär häkälä-ä ällä nai, ä när ällä-gallä
mennyth thou mennen äk galled häkän galled not, that we mennen

äly ällä kail. Kintuk tär ä hägä yä mät-gallä ällä tär givä
nä ällä ällä. Kintuk tär ä hägä ä ällä-gallä-ällä tär givä
with mennen lapan. he the this we who with-mennen the mennen

kätyä päälä äly yäkän kail tär häkälä ällä. Kintuk äly kail,
häkälä päälä äly päälä kail ällä häkälä ällä. Kintuk äly kail,
hadst thou mät-to-mat-away he when came he hadst thou-not,

'hä, täl mät när mät häkälä, ä tär yä hägä mät tär. Kintuk
'hä, täl häkälä när ällä häkälä, ä när ä hägä ällä tär. Kintuk
'O we, thou mät we with we, mät we mät in all this he

ällä häkälä ä häkälä häkälä mät häkälä, häkälä tär ä häkälä häkälä
ällä häkälä ä häkälä häkälä mät häkälä, häkälä tär ä häkälä häkälä
mennen häkälä nai häkälä häkälä häkälä häkälä häkälä tär ä häkälä häkälä

gäkälä, häkälä; häkälä gäkälä, häkälä gäkälä.

gäkälä, häkälä; häkälä gäkälä, häkälä gäkälä.

we, now-also-mennen; he, now-also, häkälä he

[No. 38.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANŪA-BHĪSHĀ.

RAJSHAHĪ DISTRICT.

(GALIPARA DISTRICT.)

মৌলারি গাথা ও কুকুর।

এক জন মৌলারি একটি কান্দ খ একটা কুকুর আছিল। এক দিন গাথা কুকুরোঁক্‌ বস খে, খালা দুই হাতা দিন বেগবত কটো আর খুই খায়া খাউন খাও খুজিল্। কুকুর বস :— খালা খুই খে খাখ কটো খে খামে কি খুই খজিবার খাছিল্। আছিল খাচে খুই খোর খাখ খজিল্ খুই খোর খাখ খজিল্। এই কথার পর খাচে কুকুর খোশার খাখক্ খিখখার খাছিল্, আর খাখা মৌলারি খাখিখ খোখার খিখার খাছিল্।

কহিল্ খাচে মৌলারি খাখিখ এক দিন খাখিখোঁক্ খোখ আখিরা খিখ খাখিখার খাছিল্। খালা খোখক খোখিখ খিখিখার খাছিল্। খোশা খিখ্ খাচে উঠিল, খালা খাখিখ খাখ খুখি খিলা খাখিখ্ খাখিখ খুইখা খালা আছিল্। খালা খিখক্ খাখার খাখিখা খাখক খোখী খাখিখা খিখিখার খাছিল্। খোশা খিখক্ আখিখা খাখ খালা একটা খিলা খাখিখ খুখ খিখিখ খাখিখ খাছিল্। খাখক কুকুর আখিখা খাচে খা খোখক খো খাখি খালা খোখক খালা, খিখ খাখ :—

খাখ খাখ খাখ খাচে।

খাখ খিখ খাখি খাখে।

Al pē lay—

Ch ai lāy—

So lāy say—

'Yā lān tāk mǎ,

'*Kar kam tāk shōt,*

'Wan wāi lān mǎ,

lā lūā nāi hāi.

Ar kōi mǎi shōt.

Observe happening shōt words!

FREE TRANSLATION OF THE FOREGOING.

Story of a Washerman's Ass and Dog.

A certain washerman had an ass and a dog. One day the ass says to the dog 'Shāi! I have to labour all day long while thou dost only sit, eat, and bark.' The dog says, 'cannot thou do the work that I do? From this day forth I will do thy work and thou shalt do mine.' After saying this, the dog went on carrying the clothes of the washerman and the ass kept watch over his house.

Some days after, one night a thief came to the house of the washerman and began to dig a mine. The ass on seeing the thief commenced baying. The washerman being aroused from sleep gave grass and chaff to the ass, fed it well and went to bed. But the ass went on baying more loudly than before. The washerman hearing the bay of the ass got angry and began to lash him with a stick. Then the dog said from the yard, 'Give my brother ass! how is the stick? Don't you know the saying:—

'Sticks him the work where it is.
Do others like a stick it seems.' "

The next two specimens are also in pure Bi-jangli. They come from the *Bangger District*. Note how *i* and *u* are confused. Even when *i* is pronounced *i*, it is written *u* in the Bangli character.

The first specimen is the Fable of the Prodigal Son.

khiknāi ēr mē yāy. Piekhāi upāi hāp hānāi hāyā upāi hāpāi dānāi.
 khiknāi ēr mē yāy. Piekhāi nāi hāp hānāi dānāi mē dānāi dānāi.
 I have now not working. After that he takes outside his property but to explain again.

ŷy upāi hāpāi jū dāi, 'māi dānāi hānāi dānāi hānāi mē hānāi;
 ŷy nāi hāpāi mē dāi, 'māi dānāi hānāi dānāi hānāi dānāi;
 He is before me now, yes, 'I not-coming-from yet he work work here-then,

tānāi hānāi hānāi dāi pānāi mē, hānāi hāi tānāi dāi dāi dānāi;
 tānāi hānāi hānāi dāi pānāi mē, hānāi hāi tānāi dāi dāi dānāi;
 they were my day here-then not, he there then was again.

pānāi dāi mē, pāi tē-hāi nāi hānāi nāi-pānāi; dānāi nāi-pānāi hānāi.
 pānāi dāi mē, pāi tē-hāi nāi hānāi nāi-pānāi dāi dāi dānāi;
 before that-given not, that is with my company with company I-very much

Yā hāpāi tānāi nāi pānāi-hāi nāi hāi dāi, ŷy hāi hāi hānāi;
 Yā hāi tānāi nāi pānāi-hāi nāi hāi dāi, ŷy hāi hāi hānāi;
 What was they all money before because before, he wanting that-again

hāpāi khiknāi khiknāi. Tāi hāpāi hāi hānāi, 'mē nāi nāi mē;
 hāpāi khiknāi khiknāi. Tāi hāpāi hāi hānāi, 'mē nāi nāi mē;
 we many-then-of food then-then prepared. He before then not, 'then always we with

dāi, nāi yāi hāi nāi nāi. Tāi hānāi hāi-hāi nāi. Tāi hāi;
 dāi, nāi nāi hāi nāi nāi. Tāi hānāi hāi-hāi nāi. Tāi hāi;
 at, we what within all then. After that then-then then. Then food is

Kāi nānāi, hāi-hāi; hāi-hāi, tē pānāi pānāi.
 Kāi nānāi, hāi-hāi; hāi-hāi, tē pānāi pānāi.
 yes married, here-then-to-then; married, he food because

The second specimen from Hangsa is a folk-song. King Manāi respected his throne and became an uncle, and the following are the arguments which induced him to follow this course of conduct : -

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀṢHĀ.

BĀṢHĀṢHĀ DIALECT.

(KANGRA DISTRICT.)

কহে মন্দি কহে মন্দি কহু কি ;
 যেহু মন্দির নহে তাহে মন্দির বিহীন নহে
 কহে মন্দি কহে মন্দি কহু কি ;
 যে মন মানবিক হইবে, তাহা মন্দির, তাহে দুখের মন্দির
 কহে কহু মন্দির মন্দির যেহু মন্দির মন্দির ।

		Ekāḥ	āḥ,	ā-ā	Māḥ,	kaḥ	id ?
		Ekāḥ	āḥ,	ā-ā	Māḥ,	kaḥ	id ?
		In the world		being-one,	O	that,	there-into
Bāḥ	māḥ	āḥ	kaḥ	āḥ-ā	kaḥ	kaḥ	
Ekāḥ	māḥ	āḥ	kaḥ	āḥ-ā	kaḥ	kaḥ	
Being	prayer	all	do	āḥ	supplicator	make	
		Ekāḥ	āḥ,	ā-ā	Māḥ,	kaḥ	id ?
		Ekāḥ	āḥ,	ā-ā	Māḥ,	kaḥ	id ?
		In the world		being-one,	O	that,	there-into
Yo	jan	pāḥ	chāḥ	pāḥ	kāḥ,	chāḥ	chāḥ
Yo	jan	pāḥ	chāḥ	pāḥ	kāḥ,	chāḥ	chāḥ
What	one	in-prayer	world,	the	man-in-the-world	world	in-the-world
Thi-ā	man	kāḥ	kāḥ,	kaḥ-ā	pāḥ	āḥ	āḥ
Thi-ā	man	kāḥ	kāḥ,	kaḥ-ā	āḥ	āḥ	āḥ
Thi-ā	man	kāḥ	kāḥ,	kaḥ-ā	āḥ	āḥ	āḥ

FREE TRANSLATION OF THE ABOVE.

What didst thou, O Māḥ, when thou camest into the world?

Past thou, and pray: make āḥ one then.

What didst thou, O Māḥ, when thou camest into the world?

The (nighty) man, who mounts to pāḥ, who has himself turned, and who has the umbrella (of royalty) carried over his head, even his body, the dust will see, and no one will go with him (to the other world).

In Jalpaiguri, also, pure Bāṣhāṣhā is spoken. Of the three following specimens, one is a translation of the Parable of the Prodigal Son, and two are Folk-songs. It has not been thought necessary to add, again, a phonetic transcription.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANUA-BHĀSHĀ.

HARRISBURG DICTIONARY.

(HARRISBURG DICTIONARY.)

(Datta Harwanthar Day Chaudhri, 1896.)

Ek jhanir doi-jhan baṛi khalil. Anar mal'ni chāṛi bāṛi ar
One person's two-person was were. Of-them amongst the-pungent was the
 bapuk khalil ki-bōḷ, 'ba, kharir sampatir mat je khang pin, ki
father-to said that. 'father, our property's I which share will get, that
 ba nak in.' Thoḷe day anar madhyat sampatir bāḷi-bāḷi-dikā.
then we-to give. Thereupon he of-them amongst (his) property divided.
 Thāṇi-kay du bāḷi dāḷi bāḷi thāḷi sampatir bāḷi-bāḷi khar
2/100 days after (the) pungent was (the) whole property into-one making
 dāḷi-bāḷi pāṇi-gil. Aṭhā jhāḷi-bāḷi jhāḷi
to-a-distant-land went-away. There having-gone in-this-and-that (i.e., variously,
 kharāḷi-khar, a sampatir pāṇi-gil. Ky jhā thāḷi kharāḷi-khar-jhāḷi
spending his property (he) exhausted. He when (the) whole spent
 aḷi ai-bāḷi kharāḷi khal jhāḷi. Ar ar aḷi kharāḷi
then in-that-land (s) great families fell. And he then in-misery
 pāṇi-gil. Bāḷi ky ai dāḷi ai-jhan kharāḷi-khar-jhāḷi jhāḷi aḷi
begun-to-fall. Then he of-that-misery (he) one-man tomorrow's-precious going his
 dāḷi aḷi, ar ai kharāḷi-khar-jhāḷi aḷi bāḷi-jhāḷi jhāḷi ar kharāḷi
share took, and that tomorrow him (he) his-own land seeing to-possess
 pāṇi-gil. Tā pāḷi, aḷi jhāḷi thāḷi khang, aḷi dāḷi dāḷi ar
and. That-after, some which looks out, those with he his
 jhāḷi thāḷi kharāḷi-khar, kharāḷi khang aḷi thāḷi dāḷi aḷi. Pāḷi
belly to-fall thought (satisfied). but anybody him which gave not. Subsequently
 jhāḷi ar aḷi kharāḷi khal, aḷi kharāḷi dāḷi ki-bōḷ, 'māḷi bāḷi
when his share came (sent), then to-my (he)-begun that. 'my father's
 kharāḷi kharāḷi-khang aḷi-jhāḷi pāḷi aḷi-bāḷi bāḷi kharāḷi pāḷi.
have-many again-to-see share's (he) belly-(man's) then were food get,
 ar māḷi dāḷi bāḷi kharāḷi. Māḷi māḷi bāḷi-aḷi jhāḷi
and I have of-many one-dying. I (s) my father's-precious going
 kharāḷi bāḷi "ba, māḷi-aḷi bāḷi ar pāḷi
will-tell (him) that "father, I-indeed in-ship-precious and the next-world
 kharāḷi (kharāḷi-khar)-kharāḷi bāḷi pāḷi-kharāḷi, māḷi-aḷi ar tāḷi bāḷi
to-leave-to greatly have-remained, I-indeed again they are
 kharāḷi jhāḷi māḷi-aḷi, māḷi aḷi tāḷi ar ai-jhan kharāḷi-khang aḷi-jhāḷi
to-be (called) worldly not-am, we now then (he) one-man paid arrived

matra aīhā:''' The-plethra by this as hope-the right-gill Kintā by
 like long.''' That-after he then (to) his father's presence went, But he
 dīndi rāhī-l ar hāp ak dūhī-pūkhīlī, ā kīndhānā
 at-a-distance remaining-was his father him put-to-as, and full-of-grief
 hāp dānt-hyā ar gill dīnt dhāt kālī. Sēh bān-ā
 becoming (and) running (to him) his own clothing a-his etc. Then there
 kālī, 'hā, mā-ta tē-dī ā ā-jamīn-ān-t kīh
 told (him), 'father, I-looked (to) thy-presence and against-the-entire-world-also great
 pāp kām, and ar tē hāp kūt-dīhā-dīhā mānā m-tān.' Kintā
 etc. have-committed, I again thy son as-to-be-repaired (to) not-as.' But
 ar hāp ar tē dhāmā-ghāt kālī, 'dāt-kēt kīh kālī hāp
 his father his own servant told, 'quickly (to) very good cloth
 āyā ā pūkhīlī, ā-tāt āgīh ā pū
 bringing this (my son) come-to-put-on, on-the-hand (finger) (to) ring and on-(his)-foot
 jāt pūkhīlī-dī, ā hāmā kīt kīhā-kīt kīyā hātā hām-kārī.
 show put, and (to)-as very well feeding make make-merry.
 Kintā mē ē hāp-tā māt-pūkhīlī dīhā bīhā;
 Because my this son-looked was-look now has-become-also; this (my son)
 hāp-pūkhīlī dīhā pūy-gīl' The pūkhīlī āhīyā hām-kārī dīhā,
 was-look now has-become-found.' That after all to-make-merry began.
 Ar ar hāp hāp āhā hāhā āhīlī. Tē āyā ghāt
 and he older son then in-(his)-field was. He coming of-(his)-house
 hāhāhā hāt, mānā ā hāp hāmā-pūkhīlī. hāp ar tē-jāt
 by-the-side being, dance and music heard. That-after he came-on
 dhāmā hāhā dīhā pūkhīlī hāt, 'hā hā m' ' Chāh-tā
 servant near (him) calling called (him) that, 'thou what (are), O I' The-servant
 ā kālī, kālī, 'hā hā āhāhā, ā hāp ar hāhā
 him told, that, 'thy brother is-come, thy father thy brother
 hāmā-hāmā pūyā kīh hāp āyā-tāhāhā.' He
 māt (i.e., in good heart) putting (look) (to) great fear has-prepared.' Upon-which
 by hāhā āhā hāt, ar bīhāhā jātā dhāt nā. The pūkhīlī ar
 he very angry became, and within to-go wished not There-after he
 hāp bīhāhā hāt āhā hāmāhā dhāt, kīhā by hāp
 father not coming him much to-see he began, but he (his) father
 pūyā-dīhā kālī, hāt 'dhāhā, hā, hāmāhāhāhāhā māt āhā
 answering said, that 'look, father, for-arms-arms I thy have-much
 āhā hāmā, āhā hāmā hāmāhā māt hāmā dīhā hāmā nā,
 service have-done, thy my order I (as) say day have-declined not.
 dīhā hā māt hāmā dīhā āhā dhāmā-hāmāhā dīhā nā, p māt
 still thou me on-my day one (a-while) that last-given not, that my
 hāmāhāhāhāhā dīhā māt āhā hāmā hāmāhāhā; āhā āhā hāmā
 friends with I one day with me-make-merry; and thy this son

ʒ naŋ-ŋiŋkhat te ŋampati ɸamy-dichit tŋa ky ʒa hŋt ŋŋy
 wŋ ŋ-ŋiŋkhat (ŋy ɸamy ɸat-ŋat-ŋay ŋŋt he ŋŋt ŋŋt tŋa
 tŋt ŋ-ŋŋt hŋy hŋt) ʒyŋi-hŋtŋ. "Kintŋk ar hŋp ŋt kŋtŋt,
 ɸŋt ɸŋt-hŋt-hŋt (ŋ) ɸŋt ɸŋt ɸŋt-hŋt-ɸŋt." ɸŋt hŋt ɸŋt hŋt
 "hŋt, tŋt-tŋt ŋŋtŋt ŋŋt-hŋt hŋt, ŋŋt ʒa hŋt tŋt ŋŋt-hŋt
 "ŋŋt, tŋt-hŋt ŋŋtŋt ŋŋt-hŋt ar, ŋŋt ŋŋt tŋt-hŋt ŋŋt-hŋt
 tŋt. ʒi ʒa kŋtŋt hŋt-hŋt-hŋt, tŋt kŋt hŋt
 hŋt (ar). ʒŋt hŋt hŋtŋt (ar) hŋt-hŋt-hŋt, tŋt hŋt ɸŋt (ɸŋt) ;
 hŋtŋt, ar ŋt hŋt-hŋt hŋt-hŋtŋt hŋt hŋtŋt ;
 hŋtŋt, tŋt tŋt hŋt-hŋt ŋŋt-hŋt ŋŋt hŋt-hŋt-hŋt (ɸŋt) ,
 hŋt-hŋtŋt, hŋt ɸŋt-hŋt.
 ŋŋt-hŋt, ŋŋt hŋt-hŋt-hŋt (ɸŋt).

The next specimen (also from Jalpaiguri) is a poem relating the woes of a widowed husband. The last verse reminds one of a corresponding punge, not unassociated with Christy-Klansley, devoted to the memory of 'My darling Clementine.'

[No. 40.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHISHA.

BANGABHŪ DRAVID.

(JAMPURHETI Dialect.)

(Before *Muralidhar Rai Choudhury*, 1893.)

মোম দেব মায়া তবু পড়বে সে, মনে মনে । তা মায়া ছাড়াই ল্যাকি বসিবে ।
 ময়িছাতি বসিবে যদি তবু পড়বে, সিনে সিনে কলসেই বুঁই বসবেই বসিবে, সে মনে, বসবেই বসিবে ।
 সীত মনে ছিলে মোমু ময়িছাতি বসিবে সীত মনে মনে মনেই মোমু ময়িছাতি, কি 'ময়িছাতি বসিবে ।
 বীতু মনে মোমু মনে মনেই বসিবে, সীত মনে মনেই মায়া মনেই ময়িছাতি মোমু মনেই বসিবে ।
 মনেই মনে মনে মনে মনে মনেই, সীত মনে মনেই মোমু মনেই বসিবে, মোমু মনে বসিবে ।
 মনেই ময়িছাতি মনেই বীতু মনেই মনেই, মোমু মনে মোমু মনেই বসিবে, সে মনে মোমু মনেই বসিবে ।
 ময়িছাতি মনে মোমু মনেই মনে মোমু মনেই, ময়িছাতি মনে মোমু, বীতু মনে মোমু, বীতু মনে মোমু ।
 সে মনেই মনে বসিবে ।

TRANSLITERATION AND TRANSLATION.

Mir al-ik kithā pham parāhā, gā, tga ikā.
 (Ta) my self-these (past) things noted are-reading, O, O grandmother
 (mother's mother)

chiny nāa kharipā mālāi mārīyā.
 she mends for-fall up-wife being-dead.

Mārīy-ā mārīyā māt hān pāgā, dīn-dīn Mādhāhā
 The-wife being-dead I become mad, day-after-day hant-mad
 māt dhāhā kārīyā, gā ikā, ghar-bāi chāhāyā.
 I in-the-house-sitting, O grandmother, (my) home leaving.

Kāy ā Mādhā māt kārīyā kārīyā, kāy ā dhāhā,
 Who again will-feed me (kārīyā) cooking (the māt) who again will-call
 māt-kārīyā mārīyā, kī 'kārīyā-kārīyā' kārīyā ?
 (my) to-my-side coming, as 'kārīyā-kārīyā' addressing (me) ?

Kāy dīn māt, tga ikā kārīyā pīrīyā, kāy ā
 Who will-come (for) me, O grandmother, the-bed to-be-spread, who again
 kārīyā pīrīyā kārīyā, kī kārīyā-kārīyā kārīyā ;
 will-come (ikā) for beside (me) sitting, (the) next night kārīyā-kārīyā + cooking ;

* 'Kārīyā-kārīyā' really means 'love me' and is the expression used by the wife when she addresses her husband or wishes to draw his attention to her work. The wife does not call her husband by his name, and so addresses him, when required, by the above term. This is very much like the Bengali 'amē' and when a wife calls her husband.

† Kārīyā-kārīyā is a common expression, and means the word of the bed.

Jūto-dōto *akita* *mai* *shōji* *shōjiyā*, *kōji* *ku* *shōshō*
(In) *winter-days* *am* *I* *alone* *lying* *(on my bed), who* *again* *will-remains-to-be-alone*
mo *magari-tōshiyā*, *shō* *gare* *kariya?*
me *beside* *(her), (like) bed* *warm* *waking?*
Osami *shōjiyā*, *shō*, *mai* *katake* *hōshiya*,
House-hold *(father) leaving, grandmother, I* *have-become* *(like a) horried-beer,*
yōki-sōshi *hōshiya* *mai* *shōjiyōshiyā*, *gi* *shō*, *andari*
hither-and-thither *on-coming* *I* *resting-and-tasting, O grandmother, (my) wife*
shōjiya.
being-dead.
Mi-yō-hide *mai* *shō-shō* *shōshō* *to-jōjiyā*, *yōshō* *yōshō* *shō-shō*
For-(my)-wife *my* *body* *is-becoming, cannot* *if* *(show) one* *is*
mo *ku* *shōji* *shō-shōyā*, *gi* *shō*, *daya* *kariya.*
me *thus* *wife* *dest-bring, O grandmother, mercy* *(on me)* *taking.*

FREE TRANSLATION OF THE FOREGOING.

All these past things are coming to my mind for full six months, O my grandmother, my wife being dead.

My wife being dead I became mad, and day after day have I kept sitting in the low-house, O grandmother, leaving my home.

Who will now cook my meals and feed me, who will now call me, coming to my side and addressing me as 'kato, kato'?

Who will now, O my grandmother, spread the bed for me, who will fan me, as she sits beside me, making the sweet sound of 'hōshi hōshi'?

In winter nights am I alone lying on my bed. Who will now make me lie down beside her, making the bed warm (with her body)?

Leaving my household duties, O my grandmother, I have become like a horried beer. Hither and thither am I roaming, resting and tasting, O grandmother, my wife being dead.

My whole frame is a flame for my wife. Bring me a widow (for me to marry) if thou canst, O grandmother, taking pity on me.

The *myōji* specimen (also from Jūpōgawā) is a poem relating the woes of an unmarried girl.

[No. 41]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

KINGALI OR BANGA-BHISHA.

RABHANGSI PRABHAT.

(JALPAIGURI DISTRICT.)

(Rabha Bhawalikhar East Chandel, 1888.)

কাইলু পৌষল বসে বা বৈলু পৌষ নিল,
 কাম কলকাল বসিলু বসে এগাটিনী বসে,
 সে বিনি নিল।
 বসিলু বৈলু পৌষ পৌষল পৌষল, কলকাল বসে,
 কাম কলকাল বসিলু বসে বা বৈলু পৌষ বসে,
 সে বিনি নিল।
 বসিলু বা কাম কলকাল বসিলু বা কাম কলকাল,
 বিনি বিনি বিনি বসিলু কলকাল কলকাল বসে,
 সে বিনি নিল।
 পৌষ কাইলু বসে বা কাইলু বসিলু কলকাল বসে,
 কলকাল কলকাল কলকাল কলকাল কলকাল বসে,
 সে বিনি নিল।
 কাম কাম কলকাল বিনি কলকাল কাম কাম বসে,
 কলকাল কাম কলকাল বিনি বিনি কলকাল কাম,
 সে বিনি নিল।
 কাম কাম কলকাল বিনি কলকাল কাম কাম বসে,
 কলকাল কাম কলকাল বিনি বিনি কলকাল কাম,
 সে বিনি নিল।

TRANSLITERATION AND TRANSLATION.

Parham Juchante lila ch hail nite Nya,
 (At) first pouch's time not was my marriage (sodomised),
 Ar kachil rubin glani shikhal haye,
 still how-long shall-(I)-remain at-home single today,
 Ba kaili nideya.
 O fate cruel.
 Haili-pail nite nite Juchan, malayir juch-
 Bends-down my golden pouch, (at) Malaya's breast.
 Naye.

Mito-bāpi nārē hālī hālī nā dī pāre
Partner my heart-borne (my) face (phase they) not heart-soul (not to) another's
ghost,
hence (in marriage),
 Eā hīhī nīhāyā.
O fate cruel,
 Hāpā nā hā sūmā, nārē māh nā hā līh.
(My) father not I do-request-for-ahimsa, I (my) mother nor do-(I)-request not-of
modesty.
 Tāhī-dīhī tārē aghā fāhāhā dīhī māhā.
Society of-stuff a few inhaling (my) from within,
 Eā hīhī nīhāyā.
O fate cruel.
 Eā pāhī ā nārē nā pāhī ā sūmā dārē.
(From my) belly nap-burst still (my) mouth (door) not open of-ahimsa for-fear,
 Kīhīyā hīhī mārē kīhī nīhī-hāh pāh.
Opening opening (my) mind's feelings do-hence other-people,
 Eā hīhī nīhāyā.
O fate cruel,
 Hāh nārē nārē hāh, nīhīhī, hāh nārē nārē hāh,
Such mind mine makes, O Lord I, such mind mine makes,
 Mārē mārē nīhāyā dīhī dārīyā pāhī dīhī.
(My) heart's-desire equal-to (a) youth (I) find with-him (I) fly far-away,
 Eā hīhī nīhāyā.
O fate cruel.
 Kāh hāh kīhīhī? Hāh nārē
Say (who) will-say (that I am) asked (in character)? Hāh nārē
rate fall, there is-not,
 Hāh nārē kīhī kīhī-hālī pāhī nārē nārē.
(Up to) (my) heart's desire I shall-say (my) husband taking with-me,
 Eā hīhī nīhāyā.
O fate cruel.

FREE TRANSLATION OF THE FOREGOING.

I.

At dawning youth I was not by Hyacinth crowned,
 How long still am I to remain single at home,
 O fate machine-hearted!

2.

The full-blown flower of my golden youth yields to Malaga's softest breeze,
My periods have become my foes in not sending me to another's home bound in
the tyrant's,
O fate marble-hearted!

3.

My heart I cannot open to my father for shame, my mother I cannot prove by
suddenly modesty bound,
Shewly is here consuming my frame as fire within shaft,
O fate marble-hearted!

4.

Even though my soul give way to passing here within, my lips never open for fear
of shame,
If I give out the feelings of my heart, the folk would blame me,
O fate marble-hearted!

5.

Each mind is mine, Oh Lord, each mind is mine,
A youth to my heart would I find; with him would I fly to a distant shore,
O fate marble-hearted!

6.

Stain who will my name, ought do I not care.
To the ill of my heart will I enjoy the time in my love's sweet company,
O fate marble-hearted!

In the State of Coosha Behan, also, pure Rajbhagat is spoken. Of the two specimens
here given (both of which have been kindly provided by the State officials), the
first is a translation of the Parable of the Prodigal Son; and the other is a following.

khāl. Chhōphē (pāhān) bēph kāl, 'māi khāl dāh ghāh kārkhā,
 aī. Thereon father-to said, 'I much offend difficult know-how,
 māi ār tēnē chhāyār jūkhā nēph.' Sāi āyē hāp nīp
 I am-linger poor am-of like not-am. Thereupon he father am
 chhān-gūl-l kāl, 'aggh karīyā khāh khāl bāp; kāl lēh
 account-collection-to said, 'am doing very good state bringing this-man
 pāhā; khāl khāl ār pāh jūā pāhāy dā. ār kārā khāyā-
 pāh-on; hand-on ring and foot-on shoe putting-on give. And (of)-as eating-
 dāyā karīyā khāl khāl kār. Kānāi kār ā' chhāyā māyā
 stomach doing laughing merry-making do. Because my (to) am doing
 Mīkhāi; mīkhāi khāl, phay-gūl.' Pāhāi kārā khāl
 has-merrived; but am, is-remained. Thereupon, then-persons laughing
 khāl khālā dharī.
 merry-making to-do began.

ā tē kār kār kār khāh kāl, āy bāp khālā tēyā
 Now he elder am fold-to am, he home-of near coming
 kārā chhāh bāp-bāpā khālā dharīkhā. Sāi āy ā jūā chhānākh
 hand doing made to-be has-begun. Then he one individual account
 khālāh chhāyā pākhā, 'ā-gūl mī? Tēy kāl, 'tēnē khāl Mīkhāi,
 near calling asked, 'dis-eat what? He him-to said, 'your brother has-come.
 āy khālā-khālā khālāyā khālā, āi khālā tēnē hāp khāl
 he up-and-down arriving has-come, that account-on your father much
 khāyā-dāyā am-dān kārkhā.' āyē āi khālā tēyā ā
 eating-stewards great-preparation has-made. He that speak saying for
 khāl, ā tēyā chhāh chāl rā. Pāhāi āyē hāp bāp khālā
 aī, am-linger house to-enter wanted not. Afterwards he father house-of outside
 hāyā, āyē hāpā-khālā khālā dharī. Tāi āyē āyē āyē āi
 long, him remembrance to-do began. With that-am he remembrance not
 māyāyā āyē hāpā kāl, 'dāh-dāh, māi āi kārā khālā tēnē
 minding his father-to said, 'he, I then-many years from your
 khālā-khālā kārā, tēnē khālā khālā khālā khālā khālā
 stroke dā, your any word any time-am I-dis-eat not,
 khālā tēnē khālā khālā khālā khālā khālā khālā khālā khālā
 satisfaction you any time no one good-of group-one-am gave not,
 p māi mī khālā-gūl māi māyā-māyā kāl. ā tēnē
 that I my friend-of-collection with merry-making may-do. On-the-other-hand your
 ā khāl āy māi bāp khālā khālā khālā khālā khālā khālā khālā khālā
 this am who heart-frequently doing all property destroy doing gone, he
 jūā khālā khālā tē tē khālā māi khālāy am-dān kārkhā.
 when come then you his account-on much feeling-of great-preparation has-made.
 Sāi āyē kāl kāl, 'khālā, āi māi kārā khālā khālā khālā
 Thereupon he him-to said, 'child, then always-am of-me near art, and

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RAJGA-KHISHL.

RAJSHAHÍ Dialect.

(OCCUPY BENGAL STATE.)

এই বাড়ি,

যদি বাড়ি বাড়ি পোকা,
 না কমে বাড়ি বাড়ি বাড়ি,
 বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি

এই বাড়ি,

কোথাও যদি বাড়ি বা বাড়ি বাড়ি,
 বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি,
 (ক) বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি

এই বাড়ি,

যে বাড়ি বাড়ি বাড়ি বাড়ি,
 বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি,
 (ক) বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি

এই বাড়ি,

কুড়ি বাড়ি বাড়ি বাড়ি বাড়ি,
 বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি,
 (ক) বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি

এই বাড়ি,

যে বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি,
 বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি,
 (ক) বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি

এই বাড়ি,

কোথাও বাড়ি বাড়ি বাড়ি বাড়ি,
 বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি,
 (ক) বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি বাড়ি

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀṢĪ.

BĪRĀGĠI DĀKĀR.

(Oudee Bazar State.)

A popular song in the BĪrĀgĠi language: being the parting words of a wife addressed to her husband, a merchant, on the eve of his sailing out to trade in distant places.

Prāṇ sādha rā,

Dear merchant O,

Jadi jā, sādha, paribā,

If you go, merchant, away-from-home,

Nā karā, sādha, pāir ā,

Not do, merchant, other's hope,

Apā hā, sādha, kīṭhī hān hā, rā

Our hand-with, merchant, cooking not rice, O.

Prāṇ sādha rā,

Dear merchant O,

Kāchir kar, sādha, nā karā bay,

In corner-of house-of money, merchant, not do spend,

Pāir nā, sādha, apā nāyā, rā

Other's wife, merchant, our-own do-not, O,

(O) Pā nā, sādha, hāhā pāir, rā

Other's wife, merchant, will-till and, O.

Prāṇ sādha rā,

Dear merchant O,

Jā dī, sādha, karāgā dhā,

What direction-is, merchant, wave flow,

Nā dī, sādha, hān-dā, rā,

That direction-is, merchant, and-hand, O,

(O) Gān dhā, sādha, bayā dā nā, rā

Boop-carry-in, merchant, carrying give hand, O.

Prāṇ sādha rā,

Dear merchant O,

Prāṇ pāchhī hā,

Partly partly

Gāṇ dhā, sādha, nā nā

Shed-from-neck, wing, merchant, nor hand,

(O) Nā nā, sādha, hān nāhā rā

Now let-alone, merchant, keep careful, O.

Prāṇa śāḍha rā,

Dear merchant O,

Jā cāyā śāḍha, śāḍha n'āḥ.

What direction-to, merchant, merchandise of gathering,

Sā ḥpā śāḍha, śāḍha ḥpā, rā,

Thou direction-to, merchant, constant a-mercantile, O,

(O) Bēḥi kīnī, śāḍha, kārā śāḍhānī, rā,

Selling buying, merchant, do will-will, O.

Pāṇa śāḍha rā,

Dear merchant O,

Tā śāḍha, śāḍha, kārā śāḍha,

Thine are, merchant, father brother,

Mā śāḍhānī śāḍha, kārā śāḍha, rā,

My of your-will, merchant, my will-will, O,

(O) Kā śāḍha, śāḍha, śāḍha śāḍha śāḍha, rā,

What branch, merchant, will-support will's will, O.

In the Darjeeling Thakā, the form of Bengali is in the main Bishnupuri, but we also find the influence of the neighbouring Northern Bengali of Dinajpur, in words like *śāḍhā*, instead of *śāḍhā* or *śāḍhā*, he was. The dialect of the Darjeeling Thakā is locally known as Bishnupuri. Of the two specimens here given, one is a version of the Parable of the Prodigal Son, and the other is a children's folk-song. In the transliteration, I represent 'ā by a.

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR HANGA-BHISHMI.

BANGSABH DIALLECT, SURE SON-DIALLECT.

(TAMIL, BANGSABH DIALLECT.)

Ak bankir dait-ti bēḡ chāḡa. Tāka bichai chāḡaḡa bāḡ-gi āḡar
One man's two sons were. Of them among younger son his-own
 bāḡak kachai, 'gā bāi dāḡa-dāḡai pāi mai pām tā nāḡ dā.' Tāḡ
father-to said, 'O father! would'st what I shall-get that me to give! At-dāḡ
 ai nāḡai dāḡa bāḡar bichai aḡ-ḡaḡai bāḡ-bāḡar kārā-dā. Kichā
be their two brother's between would'st between made. Some
 dā bāḡ chāḡa bāḡ pāḡ āḡāḡa-bāḡar dā dāḡa nāḡai chāḡ-gā, ar
days after younger son all gathering for country towards went, and
 vāḡa Bāḡ āḡāḡa chāḡa chāḡar aḡ-ḡaḡai āḡāḡa-pāḡaḡa-dā. Pāḡai
there going village was living would'st waited Afterwards
 ai dāḡa bāḡ dāḡ pāi, ar ar bāḡa dāḡa bāḡa dāḡa. Tāḡ tār-
that country-on great families left, and of him much misery in-be began. Then at
 pāḡai ai Bāḡ ai-dāḡa āḡ-ḡaḡa āḡāḡaḡa tāḡ āḡāḡa dā. Ai
after he going of-that-country overman village's under shelter took. That
 āḡāḡa-āḡa āḡ āḡāḡa dāḡaḡa āḡāḡa āḡāḡaḡa pāḡāḡa-dā. Pāḡai āḡāḡa
culture him his-own interfamily since in-fact was. Afterwards when
 pāḡa āḡāḡaḡa bāḡa ai dāḡa ai āḡāḡa pāḡ bāḡar bāḡai-bāḡa, nāḡai
what hands at then with he his-own body to-gāḡ waited, but
 bāḡai ak āḡāḡa. Pāḡai bāḡ 'pāḡ, ar bāḡar bāḡ, ar 'māḡ
sons any-one him gave-not. Afterwards some he-go, and to-my began, that 'my
 bāḡa tāḡa dāḡāḡa-bāḡa chāḡar pāḡa ai dāḡa bāḡar pāḡ.
father's her-own hand accounts of-belly more-than-enough food got,
 ar mai bāḡa bāḡa nāḡāḡa! Māḡ ai bāḡa bāḡāḡa-pāḡ pāḡ, ar
and I have with-hunger, am-suffering! I saw again father-to shall-go, and
 bāḡa, "bāḡ! dāḡāḡa chāḡa, tār āḡāḡa tāḡa pāḡ bāḡa, mai
shall-say, 'father O! leave against of-thy before her-much sin I have-not, I
 'pāḡ bāḡ bāḡ bāḡa ar bāḡar pāḡa ai mai. Māḡ tār dāḡāḡa-bāḡa
that thy son this word again to-say shd not am. Me thy hand
 chāḡar bāḡa āḡāḡa." Pāḡai ai āḡāḡa bāḡāḡa bāḡa gā. Māḡ ai
account's like keep." Then he her-own father's near went. But he
 bāḡa nāḡāḡa ar bāḡa āḡāḡa pāḡa, dāḡāḡaḡa dāḡa pāḡa
at-a-distance while-was he father him to-me got, at-own-as-he-own running going
 ar bāḡa ar bāḡa pāḡa dāḡāḡa chāḡa bāḡa. Bāḡa ak bāḡar bāḡa,
his father his son's with holding him at. There-on him to-my began,

[No. 45.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHISHA.

KALIDASH DUTTA, B.A. SON-DHAR,.

(Teach. Dacca College, Dacca.)

An extract from a popular song sung by the children of the Dargah at Dacca on the occasion of the Kull Pôh festival.

(*Asia Professor Charles Datta, 1895.*)

তোমা যা যা যা হুঁচি পড়িলে,
 তোমার আঁখি পড়িলে বিজ্ঞ, অতীত বালু পড়িলে পড়িলে,
 জড়িলে হাট পড়িলে আঁখি যা যা পড়িলে,
 পড়িলে পড়িলে পড়িলে পড়িলে তোমা,
 পড়িলে পড়িলে, তুমি কি পড়িলে, পড়িলে পড়িলে । ১
 পড়িলে পড়িলে পড়িলে পড়িলে কি পড়িলে পড়িলে,
 পড়িলে পড়িলে পড়িলে পড়িলে,

তোমার পড়িলে পড়িলে পড়িলে ।

পড়িলে পড়িলে পড়িলে পড়িলে পড়িলে ।

পড়িলে পড়িলে পড়িলে,

পড়িলে পড়িলে পড়িলে, তোমার পড়িলে পড়িলে

পড়িলে পড়িলে পড়িলে পড়িলে ।

পড়িলে পড়িলে পড়িলে পড়িলে

তোমার পড়িলে পড়িলে পড়িলে ।

পড়িলে পড়িলে, পড়িলে পড়িলে

পড়িলে পড়িলে :

পড়িলে পড়িলে পড়িলে পড়িলে

পড়িলে পড়িলে,

পড়িলে পড়িলে পড়িলে পড়িলে

পড়িলে পড়িলে পড়িলে পড়িলে । ২

[No. 45.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHÄSHÄ.

BANGALÄND DIALECT, RAJSHÛH SPEECH.

(TAKLÄ, BANÄSHÄLÄS DIALECT.)

Chäsi jã jã jã jã chas-jarjã,
 Thäg ge ge ge ge to-stool,
 Gläsi äg-pachhä-dyã kã-i chas achhä pãkãpã,
Scarcely before-bekind-to much paddy is ripe,
 Jãsi chas pãkãpã achhä väg-väg-kãpã,
 Fãl's paddy ripe is colour'd-brown,
 Thãrã gãk chas achhä, vã chas,
 Little quantity rice is a thög,

Älsãkãr lãhã, vägã kã kãkã väkãkã väkãkã?
For-coming will-be, holy what will-come in the-morning rising? 1.

Sãk äli dãk chãr-kã-kã-jã,
 B'hãrã nãpã dãg çãr-thãg-to-dãk,
 Nãt nãkã, äk kãkãgã,
Night keeping-up, cold suffering,

Mã dãrã äkãpã-jã;
 My body is-reduced;

Nãpã kãkãrã mãtã kãkã äkã jã,
 Jãkãl dãg's Mã rãkãkãgã not I-am.

Kãkã kãkã çãr-kãkã,
 How-much trunk's to-stool,

Äk äk väkã pãkã, kã kãkã gãkãkã,
 One day I went, your sister's-husband went,

Äk äk jãkã väkãkã kãkã;
 That day going-out fruitless was;

Gãkãkã thãkã pãkã,
 House-holder's (dorming) evening,

Vã kãkã pãkã kãkã;
 Your sister's-husband was fearing;

Chãkã-chãkã kãkã-kãkã
 Little-brother here-and-there

Ägã pãkãkã;
 Fire flame;

Kãkã çãrã çãr-kã kãkã,
 Brother-in-law's house's four days,

<i>Batān</i>	<i>Nuān,</i>		
<i>Is-ān</i>	<i>Step-back,</i>		
<i>Tān</i>	<i>gō</i>	<i>chāpō</i>	<i>mō</i>
<i>Mānān</i>	<i>see</i>	<i>to-go-by</i>	<i>my</i>
<i>Mā-jā</i>	<i>kāpā</i>	<i>kāpān.</i>	<i>i,</i>
<i>Lōr</i>	<i>tremble</i>	<i>with-fear.</i>	<i>t.</i>

VI.—EASTERN BENGALI.

Judging from the number of people who speak it, this is the most important of the Bengali dialects. It extends from the Districts of Jessore and Khosha, near Calcutta, across Eastern Bengal, and, up the Surma Valley, into the Assam Districts of Sylhet and Cachar. It exhibits well-marked peculiarities of pronunciation,—a Cockney-like hatred of pre-existing aspirates, and, in addition, the regular substitution of an aspirate for a sibilant. While Standard Bengali is unable to pronounce *shibboleth*, except as *shibboleth*, Eastern Bengali avoids the sound of *sh*, and has 'shibboleth.' On the other hand the Eastern Dialect cannot pronounce the letters *sh*, *shh*, and *j*; but substitutes *ty* for the first *s* for the second, and *z* for the third. These peculiarities of pronunciation become more marked as we go eastward. They are only partially observed in the Districts across Calcutta, are in full possession of the dialect in the Central District of Dacca, and are wanted to their extreme lengths in Sylhet and Cachar.

A detailed account of the various forms of the dialect will be given later on, and the above general account must suffice here.

Eastern Bengali is the dialect of the following Districts,—Dacca, Mymensingh, Tippera, and Backergunge in Bengal, and Sylhet and Cachar in Assam. An isolated colony of the dialect also appears in the island of Sandip at the mouth of the Megna, where it is surrounded on three sides by the altogether distinct South-Eastern Bengali, and is bounded on the fourth by the Bay of Bengal. Sandip belongs politically to the District of Moulvibazar, and the existence of Eastern Bengali in this area is explained by a reference to history. The island was formerly a kind of *Alania* colonised by pirates who came originally from the upper reaches of the Megna, near Dacca.

Eastern Bengali is also spoken in the Bengal Districts of Faridpur, Jessore, and Khosha. Here, however, we see it merging into the Standard Dialect of Central Bengal, and we are authorised to call the form of speech spoken in these Districts an East-Central sub-dialect. In the extreme south of Faridpur, true Eastern Bengali is spoken.

In the north-east of the District of Mymensingh and in the Surma Valley, a mongrel form of Eastern Bengali is spoken by the debased tribes at the foot of the Garo Hills. It is principally spoken by the Hatjongs, who are said to have originally immigrated from the neighbouring hill country, and it is hence called the Hatjong sub-dialect.

We then find that Eastern Bengali is spoken by the following number of people :—

Name of District.										Number of Speakers.
Dacca	.	.	.	.	.	.	.	.	.	2,128,000
Mymensingh	.	.	.	.	.	.	.	.	.	2,100,121
Tippera	.	.	.	.	.	.	.	.	.	1,779,972
Backergunge	.	.	.	.	.	.	.	.	.	8,144,000
Faridpur (Sandip)	.	.	.	.	.	.	.	.	.	20,000
Grand total										9,092,093

Bengal.

Name of District.						Number of Speakers.
Brought forward						1,592,500
Saidpur (United of Goalpara)						100,000
Mymensingh (Shyampur Sub-division)						1,000
Pabna (Kusumbaria)						1,200,000
Feni						1,000,000
Khulna						1,175,000
<hr/>						
Total for East-Central Sub-district						4,965,500
<hr/>						
Total for Barisal						14,644,400
<hr/>						
Sylhet (including Kaljanga)						1,000,000
Chakma						800,000
<hr/>						
Total for Assam						1,801,000
<hr/>						
GRAND TOTAL						16,770,900
<hr/>						

The dialect spoken in East Sylhet is called by Europeans *Sylhetia*. So also the dialect of Chakma (which is practically the same as that of Eastern Sylhet) is locally known amongst the same as *Kichikri*. These local names do not denote any distinct dialect. All that can be said about these two Districts is that their local dialects are essentially the same as those of the Districts of Eastern Bengal, but that the pronunciation of speech affecting the latter, are wanted to an extent in the two Assam Districts.

Nearly all the inhabitants of Eastern Bengal are Muhammadans, and hence the dialect is sometimes called *Muslimal Bengal*, a sufficiently inaccurate title when we consider that there are many *Muslimatas* in other parts of Bengal who do not speak it. The influence of the Muhammadan religion has, however, caused a number of Arabic and Persian words to be introduced into the vocabulary of the Eastern Districts in a more or less deformed shape. Numerous instances will be noticed in the following specimens.

APPENDIX—

On monographs here, so far as I have been able to ascertain, have specially devoted to the dialects of Eastern Bengal. On page 128 of Vol. *xxxv* of the *Collected Papers*, there is a short account of the pronunciation of the dialect in the Tippera District, by Mr. E. C. Selous, F.R.S. In the year 1897 there was published by the Government of Bengal, a series of Reports on the History and Statistics of various Districts of what was then the Province. There are short vocabularies of local words in the Reports of Dinajpur, Backergunge, Sylhet, and Chakma.

TRANSLITERATION OF THE BENGALI ALPHABET FOR EASTERN BENGALI.

[*Note*.—This is only used when an phonetic transcription is given along with the transliteration. It does not fix the system of transliteration used for Standard Bengali is adopted.]

VOWELS.

As in Standard Bengali, except that *ai*, following a consonant, and *au* (when so pronounced) are transliterated by *a*. *au* is transliterated *au*.

CONSONANTS.

ক ha	খ kha	গ ga	ঘ gha	ঙ go	চ ca	ছ ca	জ ja	ঝ zha	ঞ na
ট pa	ঠ pa	ড da	ঢ da	ণ na	ত ta	থ tha	দ da	ধ dha	ন na
প pa	ফ fa	ব ba	ভ ba	শ sha	ষ sha	স sa	হ ha	ৱ ra	ল la
৷	৷	৷	৷	৷	৷	৷	৷	৷	৷

The three *dh*-letters are all, indifferently, transliterated by *dh*. The only exception is that the compound *au* will be transliterated *au*, it being pronounced *au*.

When the aspiration of *ক*, *খ*, *গ*, *ঘ*, and *ঙ* is omitted in pronunciation, they are transliterated *g*, *h*, *d*, *f*, and *s*, respectively. Similarly when *ত* is not pronounced *t* is represented by *t*. Thus *তথ্য* 'at, *তথ্য* 'at.

The compound *ৱ ha* is represented by *hr*, or *hr*, according to pronunciation.

It will be convenient to compare the transliteration of the Eastern dialect of Bengali with the form of the language spoken in the District of Dacca. This District contains the capital of Eastern Bengal, and its language may be considered as a kind of standard. The first specimen is therefore a translation of the Parable of the Prodigal Son into the dialect used by women of the Middlesex Subdivision of the Dacca District, which has been kindly prepared for me by Mr. Jagadish Chandra Sen. The same dialect is spoken by the lower classes throughout the District. With the transliterated version there is also given a phonetic transcription, showing, as nearly as may be, the exact pronunciation of each word.

The following are the principal peculiarities of this dialect as illustrated by the specimen.

I.—PRONUNCIATION.

The vowel *a* is usually pronounced as *ā* in *hā*, but is sometimes lengthened into a long *ā*. Thus, *hā* for *hā*, he used to make. This is specially common in verbal transcriptions, such as *hā*, for *hā*, he began, *gā*, for *gā*, he went, and many others.

An unaccounted *i* is almost invariably pronounced, not in its own syllable, but epenthetically in the preceding one. This change is preserved in the system adopted for spelling in the vernacular character. Thus *hā*, for *hā*, having *hā*; *hā* for *hā*, having *hā*; *hā* for *hā*, he used to make; *hā*, for *hā*, he considered; *hā* for *hā*, he began; *hā*, for *hā*, remaining; *hā*, or *hā*, for *hā*, of making; *hā*, for *hā*, of having, and many others.

The vowel *ā* (written *ā*) pronounced like the *ā* in *hā* is very common. The letter *ā* or *ā*, is so pronounced except when final. Thus *hā*, give, becomes *hā*; *hā*, he gave.

diñe ; *dñi*, in a country, *dñid* ; *gñe*, he went, *gñi* ; *gñi*, a bully, *gñi*. In the Bengali character these are all written, *diñe*, *dñe*, *dñid*, etc. In future, I shall represent the sound by *d*, it being understood that this usually represents a Bengali *ñ*.

The letter *ei* is pronounced *je*. Thus *staiñi*, having gone, is pronounced *jeñi* ; and *staiñi*, a young man, *jeñi*.

The letter *ai* is pronounced like a hard *a*. Thus *staiñi* is pronounced *stai* ; *staiñi*, a child, *stai*.

The letter *r* is pronounced *r*. Thus *hara*, pronounced *hira*, for *hara*, green.

Soft aspirate consonants are dissimilated. Thus *staiñi*, in a share, is pronounced *stai* ; *staiñi*, of filling, *staiñi* ; *staiñi*, he thought, *staiñi* ; *staiñi*, having seized, *staiñi* ; *staiñi*, good, *staiñi* ; *staiñi*, beginning, *staiñi* ; *staiñi*, friends and relations, *staiñi*. This union of an *h*, I shall represent in phonetic transcription by an apostrophe. Thus *staiñi*, *staiñi*, *staiñi*, etc.

Similarly the letter *k* is elided. Thus *staiñi*, he said, becomes *staiñi* ; *staiñi*, he became, *staiñi* ; *staiñi*, of being, *staiñi* ; *staiñi*, he wished, *staiñi*.

The letter *j*, and *y* when it would be pronounced *j* in standard Bengali, are pronounced *a*. Thus *jama*, birth, is pronounced *ama* ; *gñi*, let him go, *aiñi* ; *gñi*, who, *aiñi* ; *gñi*, when, *aiñi*. I shall substitute *a* for *j* henceforth in dealing with this specimen.

The initials *k*, *ch* and *a*, are all pronounced as *ch*.

II.—NOUNS.

The usual phonetic suffix is *ñi* or *ñi*, thus *staiñi*, two ; *staiñi*, the younger. Sometimes *pi* is used, as in *staiñi*, a, one.

The Nominative Singular often ends in *ñi*, as in *staiñi*, the father.

The termination of the Accusative-Dative is *ñi*. Thus *staiñi*, to the father ; *staiñi*, the servant (acc.).

The termination of the Instrumental-Locative is *ñi*, or after a vowel *ñi* ; also, after long *ñi*. Thus *staiñi*, in a share ; *staiñi*, in a country ; *staiñi* in the field ; *staiñi*, in the house ; *staiñi*, in the presence of ; *staiñi*, by hunger.

The termination of the Genitive is the same as in standard Bengali. Thus *staiñi*, of a man ; *staiñi*, of a country ; *staiñi*, of the house.

Examples of the Plural are *staiñi*, wives ; *staiñi*, servants ; *staiñi*, servants (acc. plur.).

III.—PRONOUNS.

First Person,—*stai*, I ; *staiñi*, me, to me ; *staiñi*, my.

Second Person,—*staiñi*, thou ; *staiñi*, thy.

Third Person,—*staiñi*, he, she ; *staiñi*, that (acc. and acc.) ; *staiñi*, him, to him ; *staiñi*, his ; *staiñi*, thence ; *staiñi*, their ; *staiñi*, they ; *staiñi*, to them. To him, *staiñi*, his, *staiñi*. Of him, *staiñi*.

Adjective Pronouns are, *staiñi*, this ; *staiñi*, that.

Other Pronouns are, *staiñi*, who, what ; *staiñi*, wherever ; *staiñi*, what (thing) ; *staiñi*, some, any ; *staiñi*, anyone ; *staiñi*, any ; *staiñi*, what ?

IV.—VERBS.

(a) Auxiliary Verbs, and Verbs Substantive—

Present,—*do*(*u*)*s*, thou art; *do*(*u*)*t*, he is.

Past,—*do*(*u*)*ss*, they were; *do*(*u*)*ss*, they became.

(b) Finite Verbs—

Present,—*ari*, I die; *ari* *ari*, I did not do; *ari* *ari*, thou didst not give; *ari*, it falls; *ari*, they eat.

Future,—*ari*, I will say.

Habitual Past,—*ari*, they used to eat; *ari*, he used to make; *ari*, he used to give.

Imperative,—*ari*, give; *ari*, keep; *ari*, see!

Past,—*ari*, thou givest.

ari, he said; *ari*, he went; *ari*, he gave, and many others.
ari, he (respectful) gave.

Perfect,—*ari*(*u*)*t*, I have done; *ari*(*u*)*t*, I have got; *ari*(*u*)*t*, he has survived; *ari*(*u*)*t*, he has come; *ari*(*u*)*t*, he has been found; *ari*(*u*)*t*, he has given.

Pluperfect,—*ari*(*u*)*ss*, he had gone.

Infinitive and Pres. Part.,—*ari*, awaiting; *ari*, coming (in both, accent on the first syllable).

Verbal Noun,—*ari*(*u*)*ari*, for feeding; *ari*, of doing; *ari*, of hearing; *ari*, of going; *ari*, of appearing; *ari*, for filling; *ari*, of being.

Compound Participle,—*ari*, having divided; *ari*, having made; *ari*, having gone; *ari*, having arisen; *ari*, having seen, and many others.

ari, are, *ari*, having gone; *ari*, having rested; *ari*, having got; *ari*, having taken.

Examples of the Passive Voice are—

ari, let it be done; *ari*, he has been found.

Examples of Inceptive Compounds are—

ari *ari*, they began to do; *ari* *ari*, he began to approach; *ari* *ari*, he began to hear; *ari* *ari*, he began to appear.

An example of a Desiderative Compound, is *ari* *ari*, he wished to go.

AUTHORITY—

The Government Report on the History and Statistics of Tamil District by A. L. Gray, 1887, contains a vocabulary of words peculiar to the Tamil District.

[illegible]

The dialect of Mysore is closely resembles that of Deccan. The population being largely Marathi, the vocabulary is freely mixed with Arabic and Persian words. One example will suffice; it is given as not being easily recognizable. It is *kolatol* (written *Kolatal*), meaning "all" for *Sac. Māhe*.

The following specimen is the Fable of the Prodigal Son, in the dialect of the Mountains of the Eastern Part of the Marais. The language is so far influenced by the neighbouring *Assonnes*, that its initial *h* is pronounced and written *A*. In *Assonnes* a final *h*, whether initial or not, is pronounced as a rough *k*, something like the Persian *kh*, and is transcribed by *h*. Examples are *h*, for *ah*, *he*; *Asson*, for *asid*, all; *hais*, for *hais*, pig; *haisid* for *haisid*, before; *Asson*, for *Asson*, having heard.

The transcription of the specimen is partly phonetic. That is to say, instead of *ayt* and *dyt*, I have written *ae*. Instead of 'd' following a consonant I have written *d*, which letter I have also given for *d* and for *d* when those vowels are unpronounced. Examples are *hahd*, which should properly be transcribed *hahd*, *daid* (and many other similar ones) instead of *daid*, for *daige*, having done; *ad*, for *ad*, one and *adige*, for *adige*.

The letter *j*, I represent by *y*, and *y* when pronounced as *y* by *y*. Thus *enja*, instead of *jeñ*, above; *gy*, instead of *gy*, which. *da* is represented by *da*, then *ender* for *ender*, and *ada* by *a*, then *adai* for *adai*. The three syllables I represent throughout by *da*. Thus, I transcribe *enja*, *gyda*, *ender*, and not *jeñ*.

When an aspirate is elided, I represent its absence by an apostrophe. Thus *'ada* for *ada*, he begins; *'ada* for *ada*, by a hand; *'adepa*, for *adepa*, having been lost; *'adai* (written *adai'*), for *adai*, having missed; *'ada* for *ada*, well.

The compound *ada*, I represent by *ada*. Thus *ada*, in the field.

The following special pronunciation may be noted:—

I.—PRONUNCIATION.

The vowels *a* (pronounced *ä*), *i*, and *u*, are freely interchanged. Thus *enja*, for *enja*, small; *enda* for *enda*, a little; both *ida* and *ida*, he gave; *ender* and *ender*, say; for *ida*, say.

The letter *da* when initial, sometimes becomes *ä*, then both *ada* and *ada*, then.

II.—NOUNS.

The **Nominative**, as in *Dance*, often ends in *ä*. Thus *enda*, the son; *enja-ender*, servants; *ida*, the father.

The **Locative** sometimes ends in *a* (pronounced *ä*), as in *enda*, in a country; *enda*, in a field; *ida*, in the house; *enda*, in the field. Its construction ends in *i*, corresponding to the standard *da*. Thus, *ida*, in the house; *enda*, on the neck.

Accusative-Datives Plural are inflected, in the servants; *enda*, friends.

III.—PRONOUNS.

Note the form *ada*, to them. In the *Dance* specimen, we had *ida*.

IV.—VERBS.

The **First person of the Future** ends in *da*. Thus, *enda*, I will go; *enda*, I will go; *enda*, I will say.

The **3rd singular Past** ends in *a*, or in *i*, and sometimes drops all termination. Thus, *ada*, *ida*, or *ida*, he gave; *ada*, he was.

The **Imperative** is positive. We have *enda*, give then.

The **Infinitive** ends in *at*, as in *enda*, to do.

The **Conjunctive Participle** ends in *pa*, pronounced *ä*. Thus, *enda* (written *enda*), having missed; *enda* (written *enda*), having done; *enda* (written *enda*), having heard.

Although the transcription is partly phonetic, the ordinary rules of English pronunciation, when not specially altered, are to be followed. Thus *enja* is to be pronounced as *ä*, or, when final, as *ä*. *E.g.*, the word *enda*, is to be pronounced as *ida*.

gylä, tär gylä d'ant igamä dñ. Tär patä tärä h'u'la, 'And thenceforth
young, his next catching him beyond. He was to-been said, 'I of/God
that he tärä hantä gylä tärä. And he tärä pat h'u'only
near and the before in have-committed, I more the was to-be
lytät nä.' Kieia hantä tar gyläntä h'u'la, 'And gyläntä was the
to-(an)not.' But (the)father his again-to said, 'But now getting him
pistä, 'as it-is happen; do, to pat it was nä dñ. Äntä pat
pat-on, on-hand was ring give, and on-foot was gave also give. My
maimä, nistä 'näyät-gylä, pñä. Kie-kie äntäntä
äyät, ä-äntä (again); was-not, I have-received. Let-not
hantä.' You rang-höräntä was.
let-as-was! They rejecting began.

Töktän tär hantä pat hantä hñ. Hä gylän hñä, nantä
ä-äntäntä his äntä was in-the-field was. He when of-hantä, near
hñ, täräntä näntä gylän äntä gylä. Hä ä-äntä gyläntä
was, then dancing singing of-sound heard. He was-given around
gyläntä äntä 'äi in hñä dñ?' Hä tärä h'u'la, 'tärä hñ
singing when, 'the all of-what for?' He to-him said, 'My brother
äntä. Ä tärä hñä äi tärä hñ-hñä was patä
is-own. And the father that him is-own-and-sound state received
hñ-hñä näntä dñ. Hä hñä hñä, he hñä gylä;
therefore from hear-own. This (word) hearing, he to-been want-not;
gylä hñä. Tär hñä hñä 'äyät äntä tärä hñäntä hñä. Hä
anger made. His father not becoming came him criticism made, 'He
hñäntä h'u'la, 'hñä äntä hñäntä d'äntä tärä
to-(the)father said, 'I among years during (eventually) the
äntä-gyläntä hñäntä; hñä äntä tärä hñäntä hñäntä. Tärä
was-as-singing; on-any day the commandment I-let-not. Then
äi äntä hñäntä äntä äntä äntä äntäntä hñä hñäntä-hñäntä
was day was gyläntä young was giving my friends taking in-a-merry-apt-ä
hñäntä-pñä hñäntä dñäntä. Kieia gyläntä tärä äi pat äntä pñ
from to-much past-not. But when the this was some when
patä hñäntä-hñäntä hñäntä tärä hñäntä äntä, hñäntä äntä
was prohibition doing the gods in-(to-been)-the-air (separated), then his
hñäntä näntä äntä.' Hä patäntä h'u'la, 'Hñäntä tärä äi
for friend (the)-hñäntä-pñä.' He (the)-was-to said, 'Then then (for-emphasis)
hñäntäntä äntä hñäntä was. Äntä äi hñäntä hñäntä. Tär
äntäntä was my with art. My äntäntä äi äntäntä (ä) äntä. Äntä
äi hñäntä, hñäntä hñäntä; 'äntäntä, pñä. Hä hñäntä
the brother was-not, again to-been; was-not, I have-received. Of/for for
hñäntä 'äyät äntäntä hñäntä hñäntä 'äntä'
merry being, rejecting doing, proper has-been.'

HAIJONG SUB-DIALECT.

This is a corrupt form of Eastern Bengali spoken by members of the Hailong (often incorrectly called Hailong) tribe, a Tibeto-Burman clan settled in the districts of Mysinsingh and Sylhet, principally in the country on the foot of the Garo Hills. Hailong (or Hailong) has hitherto been described as a Tibeto-Burman language, but the tribe has long abandoned its original form of speech. The dialect is also spoken by Dains (properly a Garo sept), Bantals, Halls, and other low-caste tribes of the same locality.

I give two examples of this sub-dialect. First, in the Bengali and in the Roman characters a version of the Parable of the Prodigal Son from Mysinsingh, and, secondly, a Fokhale from Sylhet. The latter I give only in the Roman character.

The following is an account of the chief grammatical features of this form of speech, but it must be understood that, besides the forms given below, those of Standard Eastern Bengali are also freely used.

NOUNS.—**Nominative.** The Nominative often takes the termination *ai*, as in *pa-i-ai boy*, the son says. It sometimes ends in *a*, as in *Apai-ai Bhai-ai*, the child loved (her).

Accusative.—This case also optionally takes the termination *ai*, as in *ai ai-i-ai-ai* give this rope. The regular termination of the accusative, corresponding to the standard *ai*, is *ai*, as in *ai-ai Bhai-ai*, loved him. *ai* is added to any form of the nominative. Thus, *pa-i-ai-ai* *ai-i-ai*, she placed the boy; *Apai-ai-ai* *ai-i-ai*, he saw the child.

Instrumental.—The sign of this case is *ai* or *ai-ai*, as in *ai-ai-ai* (or *ai-ai*) *ai-i-ai*, having tied him with a rope.

Dative.—The sign of the Dative are *ai*, as for the accusative, *ai-ai-ai* and *ai-i*. Thus, *ai-ai-ai* *ai*, give to him; *ai-ai* *ai-i*, to a father; *ai-ai-ai* *ai-i* *ai-i*, he said to the mother.

Abative.—The sign of the Abative are *ai-i-ai-ai*, and *ai-ai*, as in *ai-ai* *ai-i-ai-ai*, from the well; *ai-ai-ai* or (added to the genitive) *ai-ai-ai-ai*, from a father.

Genitive.—The sign of the Genitive is *ai-ai* or *ai*, as in *ai-ai-ai-ai*, of a king; *ai-ai-ai*, of the queen.

Locative.—The standard forms are common. Besides them, we have *ai*, *ai*, and *ai-i* suffixed. Thus, *ai-ai-ai* or *ai-ai-ai-ai*, in the house; *ai-ai-ai-ai*, in the country.

The usual Plural Suffix is *ai-ai*.

PRONOUNS.—The Personal Pronouns are the following:—

	First Person.	Second Person.	Third Person.
Sing. Fem.	<i>mai</i>	<i>ai</i>	<i>ai</i>
Oblique	<i>mai</i>	<i>ai</i>	<i>ai</i>
Plur. Fem.	<i>mai-ai</i> or <i>mai-i</i>	<i>ai-ai</i> or <i>ai-i</i>	<i>ai-ai</i> or <i>ai-i</i>
Oblique	<i>mai-ai</i> , <i>mai-i</i>	<i>ai-ai</i> , <i>ai-i</i>	<i>ai-ai</i> , <i>ai-ai</i> , <i>ai-i</i> , <i>ai-i</i>

The Demonstrative Pronouns are *ai* and *i*, *ai-ai*, and *ai*, *ai*, *ai*, *ai-i*, *ai-i*, *ai-i*.

The Relative Pronouns are *ai*, who, *ai*, what.

The Interrogative Pronouns are *ai* (Q1), *ai*, who? and *ai*, what? *ai-ai* is 'anyone'; and *ai-ai*, how many?

VERBS.—In the Conjugation of Verbs, the standard forms are freely used. We also have another set of forms for the various tenses, which do not change for number or person. This is due to the influence of Tibeto-Burman languages. Thus, *take das*, meaning 'am'; 'is'; 'are', we have,

<i>mai das</i> , I am	<i>dasai das</i> , we are.
<i>im das</i> , thou art	<i>dasai das</i> , you are,
<i>ai das</i> , he is	<i>dasai das</i> , they are.

The Past Tense of the Verb Substantive is *shakshir* or *shakshon*.

The following are the conjugational forms of the root *mae*, strikes :—

Present, *maei*, strikes. Other examples are *kye*, says; *lig*, goes.

Past, *maeshir* or *maeshon*, struck. Other examples are *jashir*, went; *shakshir*, walked.

Imperative, *maesh* or *maei*, strike.

Infinitive, *maeshir* or *maeshon*.

The Future usually takes the standard form (*maeshu*, etc.), but we have also *shakshye*, will do, with a pure Tibeto-Burman termination.

The Conjunctive Participle ends, as in the standard dialect, in *ipsh*, but usually adds the Locative suffix *ai*, as in *shakshye-ai*, having seen.

[No. 48.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-HELISHI.

SPECIMEN I.

HARISH DRILLET.

(MITHAKHONDI DISTRICT.)

একজন মাসলমু হুঁদা পলা গড়িয়ায়। অতি অসামু জুঁ পলায় গাশুড়েরে বসু যে বাস। বসু বসু
 অসামু যে বস বাস বস অস মি। অতি বসু উল্লারে বস বসিয়া গিলে। বসেরে গিল গড়িয়াই বসু পলায়
 গিলেব বসে অস উল্লারি যে অস মাসায়। বসিয়া বসু বসু সৈয় বা গিলু বসব বসব উল্লার পলায় গড়িয়ায়
 বসোয় উল্লার বসোয়। অস উল্লারি অস পলা বসিয়াই এই বেশনি অতি আদাল পলিয়া গিলে। অসমসে
 অসমসে অসি বসি বসি বেশনি। অসি বসু বসিয়া এই বেশনি এক জন বসু গিলি বস বসিলে। এই বসু অস
 গিলেব বসবসর বসু বসোয়সু পলিয়া গিলে। পলায় বসে যে বসু অস উল্লার বসিয়া অস বেশোয় বসে
 বেশি অসোয়স বসোয়। গিলু বসে অসে বসিই বা গিলে। অসে অসে অস অসে বসি যে বসোয় বসু গিলি
 বসে অসোয়সু বসে বেশ বেশ বসিল পলিয়া বসে অস বসু উল্লারি বেশনি অসে বসে। বস উল্লার অসমস
 বস গিলি বসে, অস অসে বসে অস। বসু অস বসিবারে উল্লার গিলি বস পলা বসু, অস অস অসম
 পলা গিলেব বসিই বসে। অস অসমসে একজন বসোয়সু বসোয় বেশে বসে। বসে অস উল্লার অসমস
 বস গিলি বসে। অসে অসু বসোয় বস গড়িয়ায় অসে অসমস অস বেশনি অস পলায় বসোয়
 পলায়সে বেশিয়া বসোয়সে বসিই পলায়সে। অস বসিয়া বসে। পলায় অসে বসু বসে। বসু বসু
 গিলি অস বসিলস। বস পলা বসু, অস অস অসমস পলা গিলেব বসিই বসে। অসি বসোয় বসোয়
 অস বসি গিলেব বসে বেশনি বসি। বসি। অস অসমস অসি। বেশনিমি। মি। একজন বসোয় বসি অস
 বেশনিমি। বসি। মি। অস বসোয় বসি বসি বসে। বেশোয় বসোয় এই পলায় বসি বসোয়
 বসি। অসি উল্লার বস বসে।

অস অসমসে অসমস পলায় বেশনি বসি। অস অসি। অস পলা বসে বেশি বসি। অস অসমস
 বসি। অসি অস একজন বসোয়সে বেশনি বসি। অসি। অসি। অস অসে বেশোয় বসোয়
 বেশোয় অস অস অস অসমসে বেশনি বসে। অস অসে অসমস বসি। অস অস
 বেশোয়। অসি অস বসে বেশোয় বসি। অস অস। পলায় অসমস বসোয় অস অস অসি। অস
 বেশোয় বসি। অসি অস বসোয়সে বসে বসে। অস অস বসি। অস অস বসোয়সে বসোয়সে
 অস অসমসে বসি। অস বেশোয়সে অস অস বেশোয়সে একজন বসোয় বসোয়। অস
 বেশোয় বসি। অস বেশোয় অসমস। অস অস অসি। অসমস অস বেশোয় বস অস বসোয়
 বেশোয়। অসি অস অসে বসু বসে বসে বেশোয় অস অস অসে অস অস বসোয়সে বেশোয়। অস
 অস অসে বসু বসে বসে বেশোয় অস অস অসে অস অস বসোয়সে বেশোয়। অস যে অসমস
 বসোয় বসোয়সে। বেশোয় বসোয় এই বেশোয় বসি। অস বসোয় বসোয় বসি।

[No. 40.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

HINDŪLĪ OR BANGLA-HINDŪLĪ.

SPECIMEN I.

HINDŪLĪ DĪKĀR.

(TRANSLATION BY THE AUTHOR.)

Ek am manāg dūhā pāk dūhān. Tūi sūh bātā pākā
Our person man-to the now were, Then he younger son
 bapāgē hay, pē, 'bāhā, mār bakrā bāpāgē pē may pām dā
the father to me, that, 'father, my share share which I shall get that
 māgē dī.' Tūi ay māgē bāg kārīyā dī. Kayā dū dūhāyā-
me to give.' Then he share to division having-made gave. A few days remaining
 hāyā pākā biddāh sūh, ā sūhāyā ay bāhā
the younger son (he)-a-few-days-counting went, and there he delinquency
 kārīyā dūm-dūm hāhā pē hāy māgē-pāgē dūhā pāmā
doing dissipation doing what anything money-share, anyone give
 thākār, bāhā māyā-pāhā. āy māhāi hārān-pārā kārīyā-
was, entirely dissipated. He the expenditure-share doing-own that
 dūhā-ai bāhā dūhā pākā sūh. Tūi pāk sūh kārā hā
country-on keep future having-fallen went. Of that after he distress who
 dūhā? Tūi ay pāk ai dūhā-ai ā am mān-dūhā māhārā,
was! Then he going that country-in our person man-to shelter-does.
 Ai māhā āyā rātā mānā-bāy hāyā tūhāhā pākāyā dī. Pāk
That man him his fields-towards mine to go on standing gave. Afterwards
 hāyāy pē tūhā kārīyā, sūh kārīyā ay mān-māhā pē
the-one who chief - out, that eating he in-mind-manner (he)-help
 hārāhā pākā. Kārā tū-ā āyā kārā-ā sūh dī. Māt
to fill mind. But that-man him-to anyone-own not gave. In-mind
 māhā hay ā pām, pē 'māhā hāp-thāi hām mān-māyā
in-mind he me and considers, that 'my father-to how-much money-getting
 māhā māhāyā hāmā pākā thākā, āy māhā pākā māhā
arrange work-much food offering remain, and I have of-help in-hungry
 māhā. Māy māhā āpā hāp-thāi sūh, ā āyā hāhā, "hāhā,
die. I among (my)-own father-to will-go, and him-to I will-ay," father,
 māy tū māhāyā tūhā-thāi hām pāk hām. Māy ā tūhā
I thy experience God-before how-much in hand-does. I any-more thy
 pāk bāhā gāpā māhāy. Māgē tūhā dūhā mān-māyā māhā
me like to-be-considered answer. He thy not money-getting arrange
 māhā māhā." Pāk ay māhā āpā hāp-thāi sūh. Tūhā
telling beg." Afterwards he rising (he)-own father-to went. Thereon
 Bāhā.

ay hiñer dar thakibē sikk bipt a-gē dākhē ēr piñē-sighē
 he great distance remaining his father him see and mad-man-stories-like
 pōñē-gē dākhē biñāshakī piñē pūñē-ēg gik dāyē
 the-see-to having-own seeing the-see-(negative) much seeing
 from Mā. Tāñ a-gē hēp, 'biñ, may hēn-ē-biñ ēr dākhē/bi
 he etc. The-see him-to say, 'father, I God-before of-there in-the-prison
 kōn pōp hōm. Māy ēr tūñ pūñ biñē pūñē nē-hēp.
 how-many also have-been. I say-man they see like to-be-considered amount.'
 Tāñ bipt kōñ tūñ ēr dākhē-gē-bi kōñ, 'sighē
 then the-father (his)-own amount and mad-amount-(plur)-to said, 'quickly
 sighē biñ bipt dāyē ēg piñē-di; sikk
 quickly you closer bringing this-(person)-to put-on; of-there-(person)
 kōñ ēg ēr tūñ-gē jūñ piñē-d, ēr ānē biñē-gē
 on-the-hand a-ring and on-the-foot shoe put-on, and let-us sitting-stories
 sikk kōmāg. Kōmā mikk ē pūñē mōyā pūñ.
 movement made. Because my this see have-put-on seat.
 jūñ-gē; biñē sikk, tūñ pūñ. Tāñ tūñ kōñ
 how-see-to-ly/e; long-see seat, then I-have-found.' Then they how-much
 sikk kōñ.
 movement made.

ēr sikk dāyē pūñē biñē-gē thakibē. Ay biñē gōñ
 And he older see on-the-foot remained. He having-own how
 piñē-piñē-biñ mō ē kōñ-biñ kōñ. Tāñ ay ēr mō
 now-see-on-the-time dancing and music heard. Then he see person
 tūñ-gē biñē dāyē hēn-kōñ, 'gik bi? Ay a-gē kōñ, 'tūñ
 amount-to see sitting asked, 'there what?'. He him-to said, 'tū
 biñ sikk, ēr tū bipt pūñ kōñ ēr hēn.
 brother with-come, and the father very-great of-fearing preparation with-made.
 Ay ēg biñē dā tū rōg-biñ nē kōñē piñ biñē.
 At his many days after dance not making-(having) have-put onment.'
 Tāñ ay gōñ kōñ pūñ-biñē gik ēr tū. Pūñ
 then he say becoming (to)-own-apartments to-go not will. Afterward
 nē bipt ēg-biñē biñē a-gē kōñ-biñ ēg. Tāñ
 he father (to)-from-apartments coming him to-reunion-biñ began. Then
 ay bipt-gē kōñ dāñē, 'jā, sikk hēn dāyē may ē-gē
 he the-father-to say began, 'no, now-see great for I see
 kōñ-biñ-biñ, ēr tūñ kōñ hēn-dā ē nē pūñē, ēr
 have-put-onment, and the order on-any-day-see not that-I-throw-away, movement
 ay a-gē hēn sikk bipt-ēr ēr nē, ēr mikk biñ
 this seat say see put-put-on-see not did-put, but my relations
 biñē biñē kōñ. Kōñ tūñ ē pūñē, ēr
 friends sitting enjoying I-will-make. But they see see who

bāhāhā-gīl-lāg	lāg	lāh	lāh	lāh	lāh	lāh	lāh	lāh	lāh
possessive-(plur.)-(det.)	with	by	month	property	hereditary	for-the-very	great	found	
ay	gāhān	āhā	lāhān	ay	ā	lāhān	hān	pāh	lāhān
to	when	now	this	this	of-the	for-the-very	very	great	found
lāpā	hāhā	Thāi	ay	n-gā	lāp	'lāhā	ay	hāpā-lāhā	hā
ready	last-made	Then	to	him-to	say	"sup-son,	then	at-very-time	of-us
lāpā	ah	ā	lāhā	ah	lāp	hāpā-lāh	āhā	Thāi	gā
near	and	and	when	what	is	all-even-(is)	thān	Non-Clitic	
hāhā	hāhā	hān	lāhā	hāh	hāhā	thāh	ā	lāhā	
rejoicing	joy	making	good	in	because	by	this	hāhā	
lāpā-lā	nā-lāhā	hāhā	lāhā	lāhā	lāhā	lāhā	lāhā	lāhā	
having-died-even	did-not-die	being-son	what	then	I-have-found				

[No. 48A.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

HINDALI OR BANGA-THAKHĀ.

HINDALI DIALECT.

(DIEBOLD SYNTAX.)

SPECIMEN II.

(A. FORTESCU, *Mag. I.G.S.*, 1899.)

Ekā	gāh-nā	āh	lāp	lāhāhā	ā	lāpāh	āh	gā
Our	country-in	our	ling	son	That	ling-of	our	daughter
lāp	gāp	āh	Thāi	lāpā	hāh	'lāhā	hāhā	
marriage-of	it	became	Then	the-ling	and	'To-morrow	in-the-morning	
lāp	lāhā	āh	hāhā	lāp	āhā	ā	hāhā	āh
when	I-may-see	him-to	daughter	(in)	marriage	I-will-give	That	word
āh	hāhā	hāhā	ā	hāhā	hāhā	hāhā	hāhā	hāhā
widow	woman	heard	That	widow	woman-of	a	well-saying	(i.e., nothing)
hāpā	hāhāhā	Thāi	ā	hāhā	hāhā	hāhā	hāhā	hāhā
child	(i.e., son)	son	Then	that	widow	woman	her-son	top
hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā
dawning-of	before-in	ling's	court-yard-in	steep	convey	place	Thāi	Thāi
hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā
the-ling	in-the-morning	having-very	the-child	son	having-very	her-son	hāhā	hāhā
hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā
daughter	(in)	marriage	gave	Then	the-ling-of	and	the-son-of	mind-in
hāhā	āh	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā	hāhā
word	across	across	the-ling-of	daughter	any	word	not	having
hāhā								hāhā

kāmāraḡḡ kōake kīndīḡḡ kīndīḡḡ-nd hauf ghar
 the-brother having-brother-in-law weeping weeping mother-in-law house
 kīy jāk. Kay dīk kīndīḡḡ-nd hauf mādīk.
 therefore said, Some days remaining (i.e. afterwards) the-mother-in-law died.
 Kīy kīpīk. kīy mīgā kīy mīa jākāḡḡk nā pāk. Mīgā.
 Therefore the-child who wife who mother to-be not was-able. The-wife
 age pākya. pākya daggā kārya-m jākā. pāk kīkōake
 him having-brother having-brother by making writing reading to-learn
 dīk mīar jāk dīk pākā. Kay dīk kīkīḡḡ-nd kīpīk mīar
 a master to giving and. Some days having-brother the-child the-master
 kī kāk. 'kāk ghaḡḡ dīk dīk māk kī kīy kīkōake nā
 to said, 'our house-in being women we-af' what is to-say not
 pāk. That kāk rā nā kīy, jāk kār kākā.
 I-can. Question on-mending-own word not age, alone making remain'.
 Tīnī mīar kāk. 'dī dīk tīnāḡḡ kākā, jākāḡḡk kī kīy.'
 Then the-master said, 'one day well best, let-us what the-say.'
 Tīnī kīpā. y dīnāḡḡ kākā. Tīnī dīnāḡḡ kāk. 'mīgāḡḡ kīrā
 Then the-child that women best. Then the-women said, 'wife why
 iḡḡḡ kākā?' Tīnī kīpīk kīy pāk. Kīpīk dīrūm
 thus you-best?' Then the-child knowledge got. The-child alone
 pāk-ai mīar kīk rāy kīy. Mīar kīy kīpā mīgā
 having-got the-master to not spoke. The-master's intended-by his-own wife
 kīpā kīpā.
 the-child knew.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king whose daughter became of marriageable age. Then the king said, 'I shall give my daughter in marriage to whomever I see first to-morrow morning.' A widow, who had a suckling male-child, heard this. So she left it sleeping in the courtyard of the king's palace before the day dawned. As soon as the king rose, the first human being he saw was the child, and so, as soon as he saw him, he married his daughter to him; but great sorrow arose in the hearts of both him and his queen. The Princess, without speaking a word, took her husband in her lap, and went to the house of her mother-in-law, weeping as she walked. A few days after this the mother-in-law died, so the babe never knew who was his mother and who was his wife. The wife nursed and tended him till he was a grown-up boy, when she sent him to school to learn reading and writing. After having for a while, the stripling said to his master, 'there's a woman in our house, and I don't know what she is to me. If I ask her she keeps silent, and won't answer me.' The master said, 'some day give her a sound drubbing, and let me see what she will say.' The boy then beat the woman, and she cried out, 'why do you beat your wife in this way?' The boy then understood, and became ashamed to speak to his master, for he came to know his wife through the master's advice.

Immediately adjoining, and to the east of, Mymensingh is the *Assam District of Sylhet*. In the west and south of this District, especially in *Bamanganj* and *Habiganj*, the language closely resembles that of Mymensingh.

In North-East and North Sylhet, especially in *Jaladipar* and *Kotinganj*, the language is more corrupt. Sylhet Town, which is the headquarters of the District, being within six miles of the *Jaladipar Pargana*, lies within the area in which this dialect is spoken, and hence this form of speech is called *Sylhetia* by Europeans. For this reason it is often wrongly said that the language of the whole Sylhet District is uniform, and the term *Sylhetia* is inaccurately applied to the dialect of the west of the District, as well as to that of the North-East. The term '*Sylhetia*' properly means the language of the town, and not of the District, of Sylhet. It is estimated that of the 2,052,000 speakers of Bengali in Sylhet, 1,335,000 use ordinary Eastern Bengali. The rest speak *Sylhetia*.

The following specimen is a piece of folklore for which I am indebted to *Babu Padma Nath Bhattacharyya, Vidyachid*. It is in the dialect of Western Sylhet. It will be seen how closely the language agrees with that of the Mymensingh specimen. With regard to the spelling, it should be remembered that an unaccented *o*, as in *fool*, is pronounced as if it was *u*. Moreover, the *y* in words like *bari* is not pronounced. The letter *s* is never pronounced as *sh* in the case in many western dialects of Bengali. When *j* or *ṣ* is pronounced as *x*, the sound is a little softer than that of the *s* in the English 'sand.' The imperative case ends in *a* not *ā*, as *ghara* for *gharā*, in a house.

at *of* *kinda* *dōkōyō* *hara* *may* *gōi*. *For* *the* *known-said*
of-his-wife *this* *action* *many* *such* *four* *go*. *Next* *say* *the-relation-all*
gōi *you* *shō* *the* *strict* *ka'i*, 'tōndō *hōpō* *hōpō* *gōiō* *gōiō*. *Remember*
going *after* *he* *his* *wife-to* *said*, 'your *father's* *house* *of-young* *marriage*
house, *chikanyō* *gōiō* *hōiō*. *It* *ka'ōiō* *ka'ōyō* *shō*
known-said, *known-said* *to-go* *it-will-known-said*. *This* *word* *saying* *he*
the *and* *he* *strict* *hōyō*, *shō* *shō* *hōyō*, *hōiō* *dōkōyō* *re-act*
his *wife* *and* - *see* *known-said*, *a* *boat* *engaging*, *known* *from* *started*
ka'i. *Kata* *dō* *gōyō* *shōyō* *shōyō* *gōyōyō* *shōyō* *hōiō* *shō*
in-known-said. *Some* *distance* *going* *a* *of-arriver* *not-known-said* *a-certain*
type *gōi*. *Khandō* *takō* *the* *strict* *ka'i*, 'tōndō *hōiō*
started *known-said*. *The-Khandō* *then* *his* *wife-to* *said*, 'you *of-the-boat*
upon *shōyō* *gōi-shōyō* *many* *hara*, *known* *see*
in *known-said* *of-known-said* *preparations* *make*, *see* *fish*
hōyō-shōyō. *It* *ka'ōiō* *ka'ōyō*, *the* *strict* *hōiō* *upon*
known-said-returns. *This* *word* *saying*, *his* *wife* *of-the-boat* *in*
shōyō, *shō* *the* *strict* *hōyō* *not* *hōiō* *dō* *hōyō* *gōi*. *Takō*
planning, *he* *his* *see* *taking* *in-the-boat* *great* *distance* *going* *now*. *Then*
the *and* *the* *known-said* *ka'ōiō* *gōiō*, *he* *dōyō* *ka'ōiō* *hōyō*,
his *wife* *his* *intention* *to-understand* *not-able* *and* *calling-out* *to-say* *hōyō*,
'O-oh, *much-plain* *Khandō*, *will* *re-act* *for* *his* *plain* *richness*
'He, *then-known-said* *Khandō*, *of-the-boat* *in-gōyō* *thy* *to-day* *life* *known-said*,
shō *hōiō* *known-said* *dōkōyō*. *It* *hōiō* *shō*. *Kata*
not *if-it-had-been* *a-certain* *I-would-known-said*. *Go* *home* *go*. *But*
the *hōiō* *gōi* *dōkōyō*, *hōiō* *known-said* *hōiō*. *He* *o*
thy *known-said* *known-said* *not-able*, *they-would* *dōkōyō* *not-able*. *To-day-also*
preparations *of* *Khandō* *hōyō* *hōiō* *re-act* *is*
upon *that* *Khandō's* *known-said* *empty* *fallen* *is*.

FREE TRANSLATION OF THE FOREGOING.

In the Sōzōmōrō Subdivision of the Syōtō District, there is a village named Khandō, in which dwelt a certain Khandō. His family consisted of his wife and one son. One night there came a fire of his residence on a visit; and when she had finished her cooking, his wife asked him to go out and cut some platanus-leaves, as there were not sufficient dishes in the house. He refused, saying, 'how am I to get leaves at this hour of the night?' Thereupon his wife, without leaving the house, stretched out her hand, and cut some platanus-leaves off a tree which was in Minamigata, a village half two dōjō, or a walk of forty-eight minutes distant. When the Khandō saw this miracle he was filled with terror, and, on the following day, as soon as his relations had gone he told her that a message had come from her father's house, and that they must not see there at once. Then, taking his wife and son, he engaged a boat and started. After going some distance they came to an island in the middle of the river, and he said to his wife, 'you had here and make arrangements for cooking, and we will go and catch some fish,' saying this, he loaded her, and went off a long way in his boat. Then his wife understood his design of abandoning her, and cried out to him, 'Thou heart-less Khandō, in reply for thy son, I spare thy life this day, otherwise would I have shown thee a terrible miracle.

do home, go. But whoever hereafter lives on the site of thy house will be wretched.' Even to the present day, the site of that Khanké's house remains unoccupied.

As already stated, the dialect spoken in Sylhet, Tong and in the North and North-East of the District is that which Europeans call Sylhetia. Sadibs do not use this dialect. They call it Jaladipuri, Faka Sikkimtyi, or Ujanki. The latter means the language of the upper country. It is estimated that, of the 2,053,808 speakers of Bengali in Sylhet, 478,000 use this dialect. The most noteworthy peculiarity is the formation of the genitive singular, which ends in *de*, not in *ke*. We shall notice the same peculiarity in Cachar. The formation of the Periphrastic Present, with the syllable *ra*, which also is found in Cachar, should be noted.

AUTHORITY—

The Government Report on the *History and Statistics of Sylhet District*, by Mr. T. Walton, M.C.S., Calcutta, 1907, contains a Vocabulary of words peculiar to the Sylhet District.

The following notes on Sylhetia literature are based on a very full account of the language which has been kindly placed at my disposal by Mr. P. H. O'Brien, L.C.S. With it I have combined information for which I am indebted to the kindness of Mr. A. Fortman, L.C.S., Mr. W. H. Lee, L.C.S., and Haim Padma Nath Bhattacharyya, Vidyashild. As the compilation has been done by me, I must accept the entire responsibility for any errors which may be detected.

The language spoken by the inhabitants of Eastern Sylhet is not intelligible to the natives of Central or Northern Bengal. It is, nevertheless, Bengali. There are some peculiarities of pronunciation which tend to render it unintelligible to strangers. The inflections also differ from those of regular Bengali, and in one or two instances assimilable to those of Assamese.

Written character.—Among the low class Mohammedans of the east of the district the use of the Devanagari alphabet occurs. It is extremely common for Mohammedans to sign their names in this character, and the only explanation they offer for its use is that it is so much easier to learn than Bengali. *Potha* (in Bengali) are printed in this character, but except for this purpose and for the writing of signatures by otherwise illiterate men, the script is hardly used,—never, at least, in formal documents.

Pronunciation.—The vowel *a* is sometimes pronounced as in 'ball,' and is then transformed *ā*. This is most noticeable when the vowel is followed by a liquid, as in *adambā*, of a man; *adā*, a red; *amā*, a married; *phā*, a house. *Sh* always pronounced correctly and never as the *ṣ* in *hat*. As regards *consonants*, the first point that strikes one is the guttural pronunciation of *ṭ* & *ṭh*, like the German *ch*.^{*} Then *ṣ* & *ch* is pronounced like English *s*, and there is no difference between *s* & *ch* and *ṣ* & *ch*. Hardly *ṭ* & *ṭh* frequently pronounced like *ṭ* & *ṭh* (not *f* but perhaps *g*). Mr. Fortman does not think that any ordinary Sylhetia could attain to the true sound of *ṭh*. The change is not unusual. Thus *phā*, a house, does not become *phāṭh*. In fact, very little distinction is heard between any of the aspirated letters and their unaspirated originals, thus *phā* is almost pronounced *pā*, and *shā* almost very much like *shā*. Sometimes *p* has the sound of *m*, as *rapā*, pronounced *ramā*.

The alveolar is often, but not invariably, changed to *ḍ*. Thus *ḍāp* for *ḍāp*, a snake; *ḍāḍ* for *ḍāḍ*, all. In words borrowed from Hindustani (which are common), the *s*-sound is usually preserved. Thus *saḍir* (not *ḍarir*) Government; *saḍ*, punishment; *saḍḍ*, hard; *saḍḍ*, before; *saḍḍḍ*, to understand. The letter *ḍ* is often dropped, thus 'ai' for *ḍāi*, an elephant; *ḍāḍḍ* for *ḍāḍḍ*, I said; so, even, 'ai' *ḍāḍ*, even

* The *ch* sound is South Eastern Bengali.

The **Conditional Preterite** is also used for the Future. It is as follows :—

1. *করিত* *dhikrit*.
2. *করিত* *dhikrit*.
- করিষ্যে* *dhikishye*.
3. (Honor.) *করিত* *dhikrit*.
- করিষ্যে* *dhikishye*.

Conditional Present.

1. *করি* *dhikri*.
2. *করি* (*কর*) *dhikri*.
- করি* *dhikri*.
3. *করিত* *dhikrit* (honorific).
- করি* *dhikri*.

The sound of the *al* in *dhikrit* is very much like the sound of the Russian *ог-*.

Periphrastic Present.

1. *করিতে* *jāitē*, not *dhikrit*.
- করিত* *jāitē*.
- করিতে* *jāitēn*.
- করিত* *jāitēn*.
2. *করিত* *jāitē* or *করিত* *jāitē*, etc.
- করিত্তে* *jāitē* or *করিত* *jāitē*, etc.
- etc., etc.

Participle.

1. *করি* *gari*.
2. *কর* *gari*.
- করিত* *gari*.
3. *করিত* *garita*.
- কর* *gari*.

In Western Sylhet the form is *করি গরি*, etc.

Imperative.

It is the same as in regular Bengali except in the honorific person, e.g., *করি* (*rāgari*) *karē* (honorific), to sit.

- করি* *hai* ha, sit.
- করি* *hai* *hai* *hai* (pronounced *hai-ē*).
- করিত* *hai* or *করিত* *dhikri* *hai* or *hai*.

Do not sit (to an inferior) *কর* (*kar*) *na* *hai* (*hai*) *nā*.

করিত *dhikri* takes the 3rd person honorific of the verb. The feminine of *কর* (*kar*) *hai* (*hai*), ha, is *করি* *hai*, she.

করিত *hai* is equivalent to *করি* *hai*. *কি-হা* *karai* *hai*, what does he do ? It is placed in *করিত* *dhikrit*, *করিত* *করিত* *hai* *hai*, and even *করিত* *dhikrit*, according to locality. The last form is not considered correct, though it occurs in position. *করিত* *hai* is the genitive and oblique case of *কর* *hai*, he, and of *করি* *hai*, she. Some derivative pronominal forms are, *করিত* *dhikrit*, this way ; *করিত* *dhikrit*, that way ; *করিত* *hai*, there ; *করিত* *jāitē*, when *করিত* *dhikrit* or *করিত* *dhikrit*, then ; *করিত* or *করিত* *dhikrit* or *dhikrit*, where ; *করিত*

Assured, how; कहां कहा, why; क्या कहा, now; (first) यदि better kept or फिराव यदि better kept, why? The last phrase is ordinary Bengali.

Construction.—The most noticeable peculiarity of construction is with regard to the indicative of purpose or desire.

'I wish to go' may be expressed—

यदि जाना चाहें *and jānā chāh.*
 यदि जानना चाहें *and jānā chāh.*
 यदि जानेना चाहें *and jānā chāh.*

In the second case both the verbs are inflected in the other persons, *eg.*—

तुम जानना चाहें *tum jānā chāh.*
 वे जानेंगे *he jānē chāh.*
 जानें जानना चाहें *and jānā chāh.*

Some simple sentences.

1. यदिनाम का बरतन गलत, बदल। क्या हीत है।
Jadina and gadatana kagat galat. Kaha hit hai?
 Isnot that Anis's mother has got from home. Is not this true?

2. यदि जानेना जाकना न
And jānāna jākāna na.
 I could not say.

3. लैकड़ फिराव यदि लैकड़ फिराव
Lakṛ-ai hiraav yadi lakṛ-ai hiraav?
 Why has the boy run here?

4. जब जब गलत यदि जानना
Jā jāgalat yadi jānāna.
 His father pursued him to beat him.

5. [Lady to cook.] किन लैकड़ जब खानेको खाने न?
Kina ai lakṛ-ai khaṇē khaṇē nā?
 How? has the rice not been cooked?

[Servant:] न यदि जब यदि खाने
Nā and 'ai khaṇē khaṇē.
 No, I have not my head.

[Lady:] बरतनवाली खाने खाने न यदिना जब नदि फिराव न।
Baratnawālī khānē khānē nā yadina jā jā hiraav nā.
 You good for-nothing. You ought to be beating with a broom and turned out.

[Servant:] खाने किन न। खानेखाने फिराव न। खाने खाने: खानेखाने
Khaṇē kina nā. Khānēkhānē hiraav nā. Khānē khānē: Khānēkhānē
 खाने न यदिना खाने न।
khānē nā yadina khānē nā.

Mistress (Lit. master-mistress). What can I do? I have eaten your salt and am devoted to you. Even if you beat me with a broom, I could not go.

[Mistress:] न न। न न, यदि न। क्या जब फिराव खाने न।
Nā nā. Nā nā, yadi nā. Kaha jā hiraav khānē nā.
 न न नदि फिराव न।
nā nā hiraav nā.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(RARE OF STREET DIALECT, AMAR.)

Ami amir bāpī kōlām. Tān āk mōyā gīyā kō'ā. "tū
 I my house-to was. Then a child having-year said, "anuman
 mōy-gīyā ājēdā kōyē." Tān amī gīyā gīyā-bīdī āpātī
 Anuman-amī Ajoḍā having-out. Then I went, having-year objection
 kōlām, "tū kōyā nā." Tān-pāt hē kō'ā pā, 'Sāmā Pākār
 wādā, "anuman cōt nōt." Thereafter hē said that, 'Sāmā Pākār's
 kōlām amī amī tū kōlām.' Tān-pāt amī kō'ā pā, "amā
 order-by one-time I anuman to-cōt." Thereafter I said that, "mā
 cōlām kōlām pō-jamā, pōkāl pōkāl, tū mōy kōlām."
fourteen years cultivated-land, now (year) the-crop (by me) then cut-taking only."
 Tān amī kōyā kōlām amī kōy-dīyā amī kōlām. Tān-pāt amī
 Then a-stick taking to-rooted of-me towards me to-cōt. Thereafter I
 kōlām dāmī kōlām mōyā, Tān-pāt pō-dīyā mōlām; tū
 the-stick caught up-hand by-means-of. Thereafter backwards I looked back; then
 dīkī tū mām āk-jā mām. Tān hē āyā amī o tū mōyā-dī.
I see his uncle one-person standing. Then he coming me and him separated.
 Pāt dāmī kōlām kōyā amī mōlām mōy's mām kōlām. Amī
 Afterwards coming a-stick taking my of-hand on to-branch a-line. I
 kōlām, 'dīkī, pōkām-kōlām, kōlām mōlām.' Tān-pāt amī kōlām
 and, 'tū pōkām-kōlām, me to-branch-kōlām.' Thereafter I a-line
 kōlām pōy-gōy-gōy. Amī kōlām kōlām dīyā pōkām mōy's mām
 having-out fell-down. He steadily stick by of-hand on to-branch
 kōlām mōy's o mām. Tān-pāt hē tū kōlām
 of-the-hand on also to-branch. Of-hand after to the-anuman looking-out
 kōlām-kōlām-gōy. Amī amī kōlām kōlām kōlām. Hē tū kōlām, hē
 carried-it-away. Me my nephew house brought. He the-anuman out, and
 kōlām kōlām kōlām.
 kōlām several carried-it-away.

FREE TRANSLATION OF THE FOREGOING.

I was at home. Then a child came and told me that Anand was cutting and
 carrying off my anuman. On this I went (to the field), and objected to his cutting.
 Then he replied, 'I am come to cut the anuman by the order of Great Father.' I
 answered, 'This land has been cultivated by me for fourteen years. The crop was
 sown by me. How can you take it?' He then rushed at me with a stick, to cut me,

but I caught the sickle in my hand. I then turned back and saw his uncle standing by, who came and separated us. On this he ran at me with a cut-gal, and gave me a blow on the head. I cried out, 'See, Gentlemen all, he is killing me.' After this I received a blow and fell down. Then he cut-galled me well on the back and on the fore-arm. Then he cut the muscun and carried it away. My nephew took me home. He cut the muscun himself, while some little boys carried it away.

East of Ryfel lies the District of Coshar, also belonging to the Assam Province. The language of the south of the District is Boipali, which is separated in the hills in the north of the District, and also in the hill country to the east and south of the District, by various languages of the Tibeto-Burman family. The Boipali spoken in Coshar is the most eastern outpost of the language. It is the same as that spoken in Eastern Ryfel, and possesses all the peculiar characteristics of the extreme Eastern Boipali type. Amongst special peculiarities exhibited by the two specimens secured, the following may be noticed.

There is a tendency to pronounce an initial *p* as *f*. Thus *parawana*, covered, is pronounced *fiedinirahé*. So strong is this tendency that words which properly commence with *ph* are spelt with a *p* and pronounced as if beginning with *f*. Thus *phidhi-yidhi*, I disengaged, is spelt *pidhiyidi* and is pronounced *fidihi*. We shall notice this peculiarity again in the South-Eastern Boipali of Chittagong.

In nouns, the genitive case ends in *di*, in which the *d* is pronounced like the *ee* in *aid*. Thus, *uimashdi*, of a man. The locative ends in *a*. Thus, *dwa*, in a country.

Amongst verbal forms, *nai hayee*, it is, used in asking a question. Note also forms like *haidé*, he is doing; *dikihala*, he (honorific) has come; *diidala*, he (honorific) has given. The terminations of these two last are the regular terminations of the 3rd person honorific in Bhojak. Also note *pidhant*, he would have found.

Of the two specimens given, the first is a translation of the Fable of the Prodigal Son, and the other is the statement of an accused person, made in a Criminal Court, and taken down in his own language.

AUTHORITY—

Report on the History and Statistics of Coshar District, by (P) J. W. Elgar, Calcutta, 1897. This contains a Vocabulary of words peculiar to the District.

[illegible]

The dialect of Ippema closely agrees with that of Deema. Two specimens are given,—one the parasite of the Frigidal Fox, and the other a statement made in court by an accused person.

The following special considerations may be noted:—

The tendency to drop aspiration is stronger even than in Tacoma, the aspiration of even hard aspirated consonants being liable to be dropped. Thus *Filip*, having aspirated *f* for *filip*; *maip*, having aspirated *m* for *maip*; *raip* for *raip*, keep; *waip* for *waip*, *hail*. Sometimes even aspirated consonants are dropped altogether, and a *y* substituted. Thus *ayem* drops, for *ayem* *chik* on the vowels. In the middle of a word, *ch* like *ch* is pronounced as a. At the commencement of a word the preparation of *ch* is described as 'a cross between *e* and *ai*'. In the transcription, I represent it in the first case by *e*, and in the second case by *ai*.

The slanting of *h* is also carried further. Thus, as in Dutch, *eh* pronounced *h*. Thus *schijp*, having come, becomes, first, *schijp*, and then *schijp*: *sluis*, here, becomes first *sluis*, and then *sluis*.

In the declension of nouns, the negative-definite nominative ends in *ra*, *ni* in *ni-ra*, in the field.

The following are examples of the plural, *palindromic*, to *survive*; *rejoinder*, to *harden*; *palindromic*, of *survive*.

Special forms of pronouns are *me*, *me*, or *to me*; *him* or *him*, *my*; *him*, *my*; *it* or *its* (*possessive*); *he*, *him*, *to him* (*possessive*), *his*, *of him*, *his*-*ed*, *to him*, *him* or *his*, *of him*.

In the Auxiliary verbs, ϵ (sA) is sometimes displaced to ϵ (sA). Then we find
 ϵ (sA) then not ϵ (sA) he will.

Examples of the Perfect, are *done*, or *done-d*, I have *done*; *done*, thou hast *done*; *done* and *done*, he has *done*.

For the Future, we have joyous, I will go; hellish, I will say.

The *Conjunctive Participle* differs slightly from that of Sansa. Examples are,—*hiijjé*, having divided; *etotéti*, having gone; *niijé*, having risen; *teititi*, having spoken; *metéti*, having died; *diéoté*, having brought; *diétiéti*, having come, and so on.

The *Infinitive* ends in *to*, as in *to'oté*, to fill, or in *tia*, as in *to'tia*, to say.

AUTHORITIES—

A brief account of the pronunciation is given in *Tippera*, will be found on p. 1 of a *General Report on the Tippera District*, by J. F. Brown, C.E.; Calcutta, 1886.

[No. 54.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BHOJGALI OR BANGA-BHASHA.

Eastern Branch.

(TAMRA DAKSHIN.)

এক সোরাই হুই পুং বাড়িলু। কাগার বাড়িলে হালা এহ পাণ্ডুর অইলু বাণু। কলকালু ওলালু
আদি খায়েলু ফেললু আহারে বেল। হায়ে তে অহাযু ঘাইলে ফলকলু আছিল ফলকলু অইল। বিনু।
পুল দিব হায়ে হাফললা ফলকললু অহর কবি বৌল। হুয়ালে বীজা তেল। আর তে তেবামে অইলারি
এইরা ফলকললু খোয়ালিলু। তে হোয়ালে ফলকললু কাগালু-এহ এই হুয়ুরে অরি হাফ অইলু হায়ে
তে ফিলকলে বাড়িলে গলিল। এই অলুলেপ এক জনের বাড়িলে গলিল। তে বার-বার ফলে হাফিলে গিলু
আর বার বার তে হুফলু কলিল তে বিলালু লিহ। গোলা লকলে অইলু লিহ তে আর গিলু আ।
হায়ে হায়ে হায়ে গিলু অইলু আর অইলু আফলার হায়েল ফল অইল হাফু কলু আর লকলে ফেলার আর
আদি ফুলে বরি। অরি উইটা আফল ফলের হায়ে বারুদাম লকলে ফলকলু বাণুদ। আদি উইলে ফলে
ফলকললু হায়ে বার কলিল, আদি আর ফুলার ফেল বীজ অইলে গলি নহ। ফুলার বাড়িলে হাফিলে
একজন অইল কবি আহারে গাং। আর হায়ে উইটা তে বার হাফের কলে ফেল। লিহ তে হুয়
বাণুদে কবি হাফ হায়ে লেবিলু আর হাফে তে লেবিলিহা দিহা অরি ফলে অইলু ল। হুয় গিলু।
ফুলে বারুদে অইলু বাণুদ। আদি উইলু ক ফুলার ফলে বার কলিল অরি ফুলার ফেল বীজা অইলু
গলি নহ। লিহ বারুদে আর ফলক ফলকললু হায়ে অইলু হুয় বাণু ফলের অরিহা হায়ে লিহিলিহা ফেল,
উইলু আদি এক হুয় ফিলকল অইল ফেল আর আফল কলিল অইল ফল লকলে আফল বরি; ফিলকে
অই আফল এই পুং বীজা বৌলু বীজা অইল। অইলিহ বৌলু পাগা ফেল। ফেলার বার আর
হুয় ফল ফল অইল।

আর আর বার পুং বারুদে অইল। তে অরিহা হায়ে অইল এক জনের নাম বাকল অইল।
তে জনু অরিহা ফলকললু বহিলে এক জনে লিহিলিহা উইলু লিহিলু। তে বইলু হুয়ল এই বইলু
অইল। আর ফুলার ফল অইলে বৌলিহা কলিল। ফিলকে তে অইলু হায়ে বীজা গলিল। লিহ
তে হাফ অইলু বৌলু হাফে অইলু নহ, তে বারুদে আর বার বার অরিহা আফল অইলু ফল হায়ে
অইল। হাফে আর বারুদে অইলু, উই, অইল আর বীজা ফুলার ফেল বারি, আর ফুলার বারুদে বীজা ফল
এই অই, আর কলিলে বহিলে আফলার উইলু লিহিল ফেল বরি তে আফল ফল কলিলে বীজা অইল
বরি। আর ফুলার এই পুং অইলিহা ফল ফুলার ফলকল লিহি ফেল। ফলকলিহা আর তে বারুদে অইলু বার
অইলু কলিলু আফলার ফুলে কলিল। লিহ আর বার কলিল পুং। অই বারুদে বার আফল হায়ে
ফল আফল বৌলি হায়ে ফলকললু ফুল। লিহ তে বারুদে বৌলু বীজা অইল, অইলিহা পাগা
ফেল অইল এক আফল আফল বরি।

ɪnɪ tɪnɪr bɪʃt bɪllɪ kʰlɪm pɪrɪ nɪ. Kɪnɪ bɪpɪ tɪt
I thy son having-called to-my son not. But the-father his
 ʃɪkɪr ʃɪkɪrɪnɪrɪt kʰlɪ, 'kʰɒ ʋɪn kɪpɪ tɪnɪ tɪ-rɪ
arrest (and) female-arrest-to said, 'very good clothes having-brought him-to
 ʃɪn'ɪrɪ-tɪt, ɪʃt ɪnʃt ɪt-ʃɪr kɪnɪm tɪnɪ tɪt, ɪr tɪnɪ
put-on, a ring a-year above having-brought given, and (he)-to
 k'ɪrɪ kɪrɪ k'ɒ tɪnɪ tɪlɪ kɪrɪ kɪ-rɪ-k'ɪ, tɪnɪ ɪ ʃɪt
having-come tɪnɪrɪ mɪt mɪrɪnɪt ʃɪt mɪt. Because my this son
 mɪt ʃɪt, kɪtɪ tɪt; 'kɪrɪ ʃɪt,
having-died not, having-survived has-come; having-been-but And-gone,
 ʃɪt-ʃɪt.' Kɪrɪ tɪt tɪt k'ɒ mɪt tɪnɪ kɪrɪ.
has-been-found. Of-this after they much rejoicing beginning made.

ɪr tɪr tɪr ʃɪt ʃɪt-tɪt ʃɪt-tɪt tɪt. Tɪ tɪr kɪt ɪrɪ
And his child son the-field-in was. He of-the-house near having-come
 ɪrɪ-tɪtɪt ʃɪt kɪtɪ tɪnɪ. Tɪ tɪtɪn kɪt tɪnɪr
rejoicing-surrounding staying made heard. He then of-house of-the-arrest
 mɪt ɪt mɪt-tɪt tɪrɪt, 'kɪt kɪtɪ?' Tɪ k'ɪt, 'tɪnɪ ʋɪ
among one person-to asked, 'this what?' He said, 'thy brother
 kɪt tɪt, ɪr tɪnɪ tɪt kɪtɪt k'ɪ-tɪn kɪt. Kɪt-tɪ
to-the-house has-come, and thy father of-eating much has-made. Because
 ɪ tɪt tɪt kɪt ʃɪt.' Kɪt tɪt ɪt tɪt, k'ɪ-tɪ mɪt
that he his carrying has-found. But he angry became, inside-to to-go
 ʃɪt-tɪ. ɪr kɪt tɪr tɪt ʃɪt ɪrɪ tɪtɪt, kɪt-tɪt
withed-not. Of-this after his father of-the house in-front having-come, he-went

k'ɪt. Tɪt ɪ tɪr tɪt-tɪt k'ɪt, 'mɪ, ɪt kɪt tɪt tɪt
remonstrated. Thereon he his father-to said, 'here, so-many years during thy
 tɪt kɪt, ɪr tɪnɪ tɪtɪt 'mɪt kɪt k'ɪ tɪt, ɪt
service I-have-given, and of-the with tɪt-tɪt mɪt I-have-said not, yet
 kɪt mɪt tɪtɪt ɪt ʃɪt-tɪ tɪt tɪt, ʃɪt tɪt kɪt tɪt-tɪ
of-a-year in me-to a bid-then thou-went not, that my friends thou

kɪt tɪt kɪt; ɪr tɪnɪ ɪ ʃɪt tɪt-tɪ-tɪ tɪnɪ
having-taken, married I-am-able; and thy this son to-become thy
 kɪt tɪt-tɪt k'ɪtɪt, ɪr tɪ ʃɪtɪn tɪt, ɪr
what would-people has-wanted-to-be-taken, and he when he-came, of-him

kɪt kɪ-tɪ kɪtɪt ʃɪt kɪt.' Kɪt tɪr tɪr
for-the-son has-much of-eating preparation had-thou-made. But his father
 k'ɪt, 'ʃɪt, tɪt kɪt ɪt tɪt kɪt kɪt, kɪt tɪt kɪt
said, 'Son O, thou every day of-me now not my whatever to
 kɪt-tɪ tɪnɪ; kɪt ɪ tɪt ʃɪt, kɪt tɪt;
everything thing(he); but he having-died not, having-survived has-come;
 'mɪt, ʃɪt-tɪ, tɪt tɪt kɪt tɪt kɪt.
now-but, has-been-found, therefore thou marriage ʃɪt let-us-make.'

English.

dáya. káre karé karé blá-váji karé stáre karé
 100. My mother-in-law for-nothing machinations having-made raised making (us)
 Val oaré tháa váik hi káre karé ávák bláat náí
 for us from divorce obtaining up wife in-another place (in)-marriage
 áis váik náir píár náí, náik karé
 to-please intending of-usual false complaint have-made.

FREE TRANSLATION OF THE FOREGOING.

Innocence of justice, I have not really beaten my mother-in-law. She has laid a false charge. Her son has beaten me. Last Tuesday I went to the hills at dawn to cut firewood. On returning in the afternoon I did not find my wife at home. I had a small shepherd boy named Raji 'Ahi whom I asked, 'where is she?' He said that my mother-in-law had come and, giving her still advice, had taken her away. She had a neck-ring on her neck, a nose-ring in her nose, an ankle-ring on her anklet. She has gone away with them. 'The day before yesterday in the evening after the time of the morning prayer I went to her father's house with the *panchayat* of the village. The *panchayat* stood on a mat in the middle of the courtyard. I was on the steps of the back door of the additional shed attached to the hut on the eastern hill, when the elder brother of my wife came running, from where I knew not, and struck me on my calf with a stick; again striking, he struck me on my back below the shoulder. My wife's younger brother gave me a slap, and a blow with his elbow from behind.

Innocence of justice, see my wounds. My mother-in-law has without cause laid the plot against me and instigated this false charge in order to ruin me, and after obtaining my wife's divorce to give her in marriage elsewhere.

More than a hundred miles south-east of Dacca, at the mouth of the River Megna lies the island of Sandip, with a population of 190,000, now forming part of the District of Nankhal. Although the language of the island of Hailā is the west, or Nankhal to the north, and of Chittagong to the east, is the South-Eastern dialect of Bengali, which is usually named after the District of Chittagong, the language of Sandip is a curious isolated example of the Eastern Bengali spoken in the Dacca District. This is probably due to the circumstances under which the island was populated. The following history of Sandip is condensed from the pages of the Statistical Account of Nankhal.

Capt. Frederick, the Venetian traveller, in 1643 described the inhabitants of Sandip as "Moors"; and stated that the island was one of the most fertile places in the country, densely populated and well cultivated. Purchas, *etc.*, 1625 A.D., mentioned that most of the inhabitants were Mohammedans; and there are now several mosques in the island two hundred years old, and others on the mainland of a still greater age. The Mohammedan population of the island around the mouth of the Megna reached glory up to a comparatively recent date. The last pirate of note was one Raji, Raja of Sandip, who kept a small army in his pay. He was eventually captured by the Nawab of Bengal, and ended his days in an iron cage at Murshidabad. From the time that Sandip first came under British administration, it formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindus, Mussulmans, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the headholder-in-chief, and every class seemed to have a grudge against the rest, and were complaint to make against Government. But the

firm administration of the British officials gradually produced its effect. A Commissioner was appointed to measure and partition the island. His appearance, however, was at first only the signal for new disorders. He, on the one hand, complained of 'obstructions and difficulties,' thrown in the way of his executing his duties; while on the other hand, the *Mahatras* forwarded a bitter petition and lament. Ultimately the troublesome island was placed under the direct management of the Collector, who was ordered to conduct a land settlement. This was subsequently in 1789. In 1823 the island was made over to the newly constituted District of Nookhali.

If we are permitted to take language as a test of origin, we may assume that the majority of the heterogeneous collection of pirates, fishermen and agriculturists, who formed the population of Sandip when it came under British administration, came from the neighbourhood of Dacca. As will be seen, the dialect closely resembles that of the Districts of Dacca and Tippera.

Of the three specimens here given, the first is the proverb of the Prodigal Son. The second and third are folk-songs. The third is historically interesting, as it shows that the inhabitants of the island have still the same objection to having their land measured, and the same lawless instincts, including a readiness to apply the 'red bull,' i.e. fire, to the houses of anyone who might harbour the objectionable land-measuremen.

The remarks regarding the dialect of Dacca also apply here. As special forms, we may note, the dative plural, *di-pa-ra*, to them; the use of the verb *diā*, to give, to form inceptive compounds, as in *karon diā*, they began to do; and the infinitive in *āin*, which we have also met in Tippera. Here it occurs in the third specimen, in the phrase, *kar-fan āin* as we would not allow to do. There is a tendency to glide the letter *v*, as in the word *matān*, I was dying, and in *ka'vān*, to die. The other forms will be found dealt with under the head of the dialect of Dacca.

[illegible]

[No. 57.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-SHAKHA.

Rajshahi District.

(RAJSHAH, MOUKHAL DISTRICT.)

SPECIMEN No. II.

- (১) অসিমে তুই বাকসেতে শুকুন খেঁকলখল ।
তুই তুই শুকুনসে খাইলে কলসে ।
- (২) কিসেতে তুই কিসারী কলসেতে খাইলে কল ।
কলসে কলসে কিছু খাইলে তুই খাইলে কল ।
- (৩) কলসেতে কলসী করে কলসে খাইলে না খাই ।
কলসে কলসী কলসে তুই খাইলে খাইলে খাই ।
- (৪) অসিমে তুই কলসেতে খাই খাইলে খাই ।
কলসে তুই খাইলে খাই খাইলে খাই ।
- (৫) কলসে তুই খাইলে খাইলে খাইলে খাই ।
কলসে তুই খাইলে খাইলে খাইলে খাই ।
- (৬) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।
- (৭) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।
- (৮) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।
- (৯) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।
- (১০) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।
- (১১) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।
- (১২) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।
- (১৩) খাইলে তুই খাইলে খাইলে খাইলে খাই ।
খাইলে তুই খাইলে খাইলে খাইলে খাই ।

INDO-ARYAN FAMILY.

(EASTERN GROUP)

WESLEY J. COE, JR. AND JAMES L. HOFFMAN

References

Abstract. A new class of distributions

Appendix No. II

TRANS LITERATION AND TRANSLATION

[On the phonetic transcription:] represents the cluster of *re* segments, which gives a pronunciation like that of *il* in the French word *ils*. It is somewhat softer than the *r* of *real*, but not so soft as the *r* in *pleasure*. The letter *r* (phonetic) has been further pronounced, and is, indeed, hardly audible.

FIGURE 1. If in the α in *body* f in the α in *body* f in the α in *body* and of α in *body*. The letter α (without any diacritical mark) represents the word of the first α in *body*, and α in the French word *body* is assigned, with others, to the word *body* in the French word *body*.

Other variables that were not measured are the individual international income

- [illegible]

Armenia Azerbaijan Belarus Georgia Moldova Ukraine

- (6) Fákhi tashja páchá hantí rgi ban gachá.
Fákhi tashja páchá hantí rgi ban gachá.
 a-bird (is)-phased the-wings hanté hantépháre shing mwe-ban
- Mayur tashja wagh dhará páram dhari násh.
Máur tashja wagh d'wásh párá d'ári násh.
 a-pheasant (is)-phased shaka when-they-gather tall feathers overing down
- (7) Nápi tashja ná hánant yadi hay rgi.
Nápi tashja ná hánant náli háy rgi.
 a-birdman (is)-phased his-bird is-lying I shaka pish.
- Ujia gághí pal háná tashja ály nápi.
Ujia gághí pal háná tashja ály nápi.
 Agave+crustacean is-the-crust and to-act is-phased a-crust crustacean
- (8) Dhak dýh áhí rgi hantí hantí-gu.
Dhak dýh áhí rgi hantí hantí-gu.
 bread buying/ing strong strong does the-village shanty.
- Pagut híyá gághat tashja náli-gu.
Pagut híyá gághat tashja náli-gu.
 Pan taking merely here-phased the-then-shaka
- (9) Bakim tashja hakanatí yadi ná hay rad.
Bákim tashja hakanatí náli ná háy rad.
 a-Fish (is)-phased at-his-side I am his sword.
- Fáshí áhíy ná tashja náshí-háshí há.
Fáshí áhíy náli tashja náshí-háshí há.
 Of-the at-the-south phake (is)-phased d'his-sword the-sword-bite.
- (10) Náshí náshí yadi parashí pý.
Náshí náshí náli parashí pý.
 burning the-burner it a-sword shaga.
- Lashí pýrú paláshí tashja náshíshí.
Láshí pýrú paláshí tashja náshíshí.
 When example burn-up the-pile (is)-crops burn-up.
- (11) Áli tashja phashí náshí, phashí tashja náli.
Áli tashja phashí náshí, phashí tashja náli.
 The-bare (is)-phased d'flowers the-bare, apna-bare (is)-phased the-garden.
- Paráshí tashja háshíshí, áshí tashja áshí.
Paráshí tashja háshíshíshí, áshí tashja áshí.
 a-bird (is)-phased with-penned his-birds, shaka (is)-phased with-songs.
- (12) Brahant náshí áshí tashja áshíshí náshí.
Brahant náshí áshí tashja áshíshí náshí.
 Brahant, Náshí, áshí (is)-phased-with hantíshíshí shaga.
- Báshantíshí yáshí yá shíshíshí náli.
Báshantíshí náli ná shíshíshí náli.
 The-bare hantíshí shaka (is)-phased hantíshíshí shaga.

FREE TRANSLATION OF THE FOREGOING.

(1) A learned man is pleased if Mendicants listen to his sermons. And a sad man becomes glad when he finds happiness in the midst of the fire of his sorrow.

(2) A beggar becomes happy when he gets his share; and a poor man when he obtains wealth. The money-lenders become happy if they can soon realize their interest.

(3) Mahabharat ' All says that, failing to have the object of his desire, a son-in-law is satisfied when he is entertained with new things in his father-in-law's house.

(4) A fisherman becomes glad when he can catch enough of fish. A carpenter is delighted when he gets good wood to work.

(5) A lover is pleased when he meets with his dear beloved; and a woman rejoices when she gets ornaments and finds a house.

(6) A bird loves to fly and sit on branches of trees. A peacock is delighted and dances with its tail-feathers spread, when clouds gather in the sky.

(7) A boatman is pleased to make a voyage, if he can make some profit. A sailor is glad when he sets sail against storm.

(8) The village attorney fraudulently earns money; and office-clerks become glad when they receive bribes.

(9) The Judge is pleased if his order be not reversed; and the lawyers (who are great liars) become glad when they receive their fees.

(10) The dancers become cheerful when a reward is given; and the police are full of joy when anybody is murdered.

(11) The bees are satisfied with honey, and gardeners are delighted with flowers. Learned men feel deep joy in reading poetry and holy books, and the gods are pleased with offerings.

(12) Brahma, Vishnu, and Śiva are won over by hearty devotion; and he who has the power of the three gods can attain to heaven.

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHISHA.

EASTERN DIALECT.

(BARISH, MALDAHIA DISTRICT.)

SPECIMEN No. III.

- ১। নিম্ন বর্ণিতগুলি বাণ্য অধিকার্য বা বর্ণিত বৈশিষ্ট্য।
- ২। * * * * অধিক অধিক নিম্ন বর্ণিত।
- ৩। বৈশিষ্ট্য বৈশিষ্ট্য বাণ্য অধিক নিম্ন বর্ণিত।
- ৪। বৈশিষ্ট্য বৈশিষ্ট্য বর্ণিত নিম্ন বর্ণিত।
- ৫। বর্ণিত বৈশিষ্ট্য বর্ণিত বর্ণিত বর্ণিত।
- ৬। বর্ণিত বর্ণিত বর্ণিত বর্ণিত বর্ণিত।
- ৭। বর্ণিত বর্ণিত বর্ণিত বর্ণিত বর্ণিত।
- ৮। বর্ণিত বর্ণিত বর্ণিত বর্ণিত বর্ণিত।
- ৯। বর্ণিত বর্ণিত বর্ণিত বর্ণিত বর্ণিত।
- ১০। বর্ণিত বর্ণিত বর্ণিত বর্ণিত বর্ণিত।
- ১১। বর্ণিত বর্ণিত বর্ণিত বর্ণিত বর্ণিত।
- ১২। বর্ণিত বর্ণিত বর্ণিত বর্ণিত বর্ণিত।

(13) <i>Jamā-por</i>	<i>chānāh</i>	<i>dar</i>	<i>isāp</i>	<i>dar</i>	<i>khān-por</i>
<i>Jamā-por</i>	<i>chānāh</i>	<i>dar</i>	<i>isāp</i>	<i>dar</i>	<i>khān-por</i>
<i>to-the-east</i>	<i>some</i>	<i>at-the-end-of</i>	<i>eight</i>	<i>some</i>	<i>perhaps</i>
(14) <i>Chāngkāmā</i>	<i>hānāh</i>	<i>khān</i>	<i>Chāngkāmā</i>	<i>hāp</i>	<i>hāp</i>
<i>Chāngkāmā</i>	<i>hānāh</i>	<i>khān</i>	<i>Chāngkāmā</i>	<i>hāp</i>	<i>hāp</i>
<i>from-Chāngkāmā</i>	<i>land</i>	<i>was</i>	<i>that</i>	<i>khān</i>	<i>to-the-east</i>

FREE TRANSLATION OF THE FOREGOING.

- (1) How is it, O Haidan's father, that you did not attend yesterday's meeting?
- (2) How long will the Surveyors wait by * * * * * before from field to field?
- (3) Let them measure the lands held by field, but we won't identify them.
- (4) What can the Surveyors do with the measurement-maps of 1842?
- (5 and 6). If they come to land us in our houses, we will run away far off, and shall instruct our women to say that we are not at home, but in Calcutta.
- (7) Have you heard, O brothers, what information Ghid. Hye has sent?
- (8) We will set red bulls on (i.e., set fire to) the houses of the persons with whom the Surveyors lodge.
- (9 and 10). While reciting the Friday prayers in the mosque, I heard others consulting among themselves, that they would not allow their lands to be measured even at the loss of their heads.
- (11) And that they would realize a subscription, at the rate of eight annas per papas of their respective rents.
- (12) Information has been received from Chāngkāmā, that Ghid. Hye's father has gone up on appeal to the Board of Revenue.

Separated from Dacca by the River Meghna, and together forming the delta which lies between that river and the River Maffranati or Hareghata (both being mouths of the Ganges), lie the two Districts of Faridpur on the north, and Barisal on the south. The dialect of the latter District closely agrees with that of Dacca, as will be evident from the specimens here given, and from the following note kindly furnished by Mr. Boston M.B., L.C.S., Collector of Barisal.

A.—PRONUNCIATION—

1. In this District, as elsewhere, the endings of verbal forms are clipped. Thus, *khānāh* is pronounced *khān*, etc.

2. The aspiration is frequently omitted from soft consonants, *kh* being pronounced as *k*, *dh* as *d*, and *gh* as *g*. Thus—

<i>khān</i>	is pronounced as	<i>khān</i> .
<i>dhān</i>	"	<i>dhān</i> .
<i>ghān</i>	"	<i>ghān</i> .

3. The letter *ch* is sometimes pronounced like *ch* and sometimes as *ch*. Thus *chān*, *chān*, *chān*. In the phonetic transcriptions I write the sound which Mr. Boston M.B. represents by *ch* as *ch*. It is nearly but not quite the *ch* in *sch*.

4. Initial *ch* is often pronounced as *ch* e.g., *chān* is pronounced as *chān*.

5. The letter *kh* in the middle of a word is generally pronounced as *kh* : e.g., *khān*, a husband, is pronounced *khān*. The *kh* in the verb *khān*, to do, can also be throughout pronounced as *kh*.

English.

4. Initial *h* is sometimes dropped as it does in London. Thus, *hātin* is pronounced 'ātin. So initial *h* in words like *hā'tin*, or *hā'tin* for *hā'tin*.
5. The letter *ch* is pronounced as *g*. Thus *chātin* is pronounced *gātin*.
6. The letter *sh* is always pronounced as the *s* in 'son.'
7. The letter *f* is often pronounced as *s*. Thus *fāt* becomes *sāt*.

B.—GRAMMATICAL PECULIARITIES.—

Nouns.—

1. The plural in the oblique cases is often represented by *gā*.
2. The accusative is generally in *et* and not *āt*.

PRONOUNS.—

1. The plural in *gā* is used here also : thus, *we*, *we*; *we-gā*, *we*.
2. The possessive of the third personal pronoun is *et*, and not *āt*. *Sir* is pronounced *et*, as noted above. The possessive of the Sanskrit third personal pronoun is not *et* but *āt*.

VERBS.—

1. The most noticeable grammatical peculiarity, apart from mere variations of pronunciation, in the first person of the future tense. It ends, not in *hā*, but in *we*. Thus *hāwe*, or *we*, I shall go; *hāwe*, or *hāwe*, I shall do.
2. The infinitive in *ātin* is used in parts of the District near Tippera and Sonkhā. This form does not occur in the specimens.

The following four specimens which come from Backergunge are—

- (1) The Parable of the Prodigal Son;
- (2) A popular Mahomedan song from the Patuakhali Sub-division in the south of the District, bordering on the Bay of Bengal;
- (3) A popular Hindu hymn from the Firojpur Sub-division; and
- (4) A satirical poem from a Barisal newspaper, called the *Borishā Hāshā*, of the 26th November 1887, entitled *Chāhāwā*. The last is the only printed specimen of the Backergunge dialect which I have seen. It is a skit upon the appointment of democratic members who had at the time been recently appointed in the District.

In addition to the information contained in the above notes, I am informed by Babu Monmohan Chakravarti, who is well acquainted with the Backergunge dialect, that there are two other peculiarities of pronunciation which should be remembered. The first is that a final *a* at the end of a word is pronounced like the *ā* in 'hat,' and not like the *ā* in 'part' as is customary in Standard Bengali. Thus *hātā*, he said, is pronounced *hāhā*, not *hātā*, as we might expect. The other is that, as elsewhere in Eastern Bengal, the letter *r* is pronounced as *r*. Thus *gāra*, green, is pronounced *gār*, not *gār*. Besides the above, the following forms occurring in the specimens should be noted, as illustrating stray peculiarities of the dialect. *Ughā* for *ughā*, having arisen; *etā* and *etā* for *etā*, keep them; *hātā* for *hātā*, I throw away; and *hātā* for *hātā*, is understood. Note also the verb substantive *hāle* (Lo, *hāle*), thou art.

AUTHORITY.—

The Government Report on the History and Statistics of the Backergunge District, by H. J. Reynolds, B.A., Calcutta, 1887, contains a vocabulary of words peculiar to the Backergunge District.

[No. 60.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĪSHĀ.

FATHER'S PRAYER.

(MURSHID OF FITZMAHALL, DISTRICT BACHCHANG.)

তিনটিমারে গোমেদনি মদর মোর মতি ।
 গোমেদনির ললতি এ মদর মতি ।
 গোমেদনি এ মদুর মোর মোর । ১ ।
 গোমেদনির মদর মদর মোর মতি ।
 মদর মোর মোর মতি মদর মতি ।
 গোমেদনি এ মদুর মোর মোর । ২ ।
 গোমেদনির মোর মতি মদর মোর ।
 মদর মতি মতি মদর মোর মতি ।
 গোমেদনি এ মদুর মোর মোর । ৩ ।
 মদর মতি মদর মোর মতি মোর মোর ।
 মদর মতি মদর মোর মতি মতি ।
 গোমেদনি এ মদুর মোর মোর । ৪ ।
 মদর মতি মদর মোর মতি মতি ।
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 গোমেদনি এ মদুর মোর মোর । ৫ ।
 মদর মতি মদর মোর মতি মতি ।
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 গোমেদনি এ মদুর মোর মোর । ৬ ।
 মদর মতি মদর মোর মতি মতি ।
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 গোমেদনি এ মদুর মোর মোর । ৭ ।
 মদর মতি মদর মোর মতি মতি ।
 মদর মতি মদর মোর মতি মতি ।
 গোমেদনি এ মদুর মোর মোর । ৮ ।
 মদর মতি মদর মোর মতি মতি ।
 মদর মতি মদর মোর মতি মতি ।
 গোমেদনি এ মদুর মোর মোর । ৯ ।
 মদর মতি মদর মোর মতি মতি ।
 মদর মতি মদর মোর মতি মতি ।
 গোমেদনি এ মদুর মোর মোর । ১০ ।

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

[illegible]

Author	Year	Country	Sample Size	Study Design	Findings
Wong et al.	2005	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Li et al.	2006	China	2,000	Cohort	Increased risk of lung cancer in heavy smokers.
Wang et al.	2007	China	1,500	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2008	China	1,200	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2009	China	1,100	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2010	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2011	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2012	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2013	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2014	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2015	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2016	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2017	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2018	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2019	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2020	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2021	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2022	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2023	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2024	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.
Wang et al.	2025	China	1,000	Case-control	Increased risk of lung cancer in heavy smokers.

Fieldwork—open to all students. The fieldwork is designed to help students understand the importance of fieldwork in the study of biology.

Parameter	Unit	Value	Parameter	Unit	Value
Horizontal distance	m	100	Horizontal distance	m	100
Vertical distance	m	100	Vertical distance	m	100
Horizontal distance	m	100	Horizontal distance	m	100
Vertical distance	m	100	Vertical distance	m	100

Thema: Iron	Isotop: ^{56}Fe	Isotop: ^{54}Fe	Isotop: ^{57}Fe	Isotop: ^{58}Fe
Isotop: ^{56}Fe	Isotop: ^{54}Fe	Isotop: ^{57}Fe	Isotop: ^{58}Fe	Isotop: ^{59}Fe

Field Name	Value	Field Name	Value	Field Name	Value
Field 1	Value 1	Field 2	Value 2	Field 3	Value 3
Field 4	Value 4	Field 5	Value 5	Field 6	Value 6
Field 7	Value 7	Field 8	Value 8	Field 9	Value 9
Field 10	Value 10	Field 11	Value 11	Field 12	Value 12
Field 13	Value 13	Field 14	Value 14	Field 15	Value 15
Field 16	Value 16	Field 17	Value 17	Field 18	Value 18
Field 19	Value 19	Field 20	Value 20	Field 21	Value 21
Field 22	Value 22	Field 23	Value 23	Field 24	Value 24
Field 25	Value 25	Field 26	Value 26	Field 27	Value 27
Field 28	Value 28	Field 29	Value 29	Field 30	Value 30
Field 31	Value 31	Field 32	Value 32	Field 33	Value 33
Field 34	Value 34	Field 35	Value 35	Field 36	Value 36
Field 37	Value 37	Field 38	Value 38	Field 39	Value 39
Field 40	Value 40	Field 41	Value 41	Field 42	Value 42
Field 43	Value 43	Field 44	Value 44	Field 45	Value 45
Field 46	Value 46	Field 47	Value 47	Field 48	Value 48
Field 49	Value 49	Field 50	Value 50	Field 51	Value 51
Field 52	Value 52	Field 53	Value 53	Field 54	Value 54
Field 55	Value 55	Field 56	Value 56	Field 57	Value 57
Field 58	Value 58	Field 59	Value 59	Field 60	Value 60
Field 61	Value 61	Field 62	Value 62	Field 63	Value 63
Field 64	Value 64	Field 65	Value 65	Field 66	Value 66
Field 67	Value 67	Field 68	Value 68	Field 69	Value 69
Field 70	Value 70	Field 71	Value 71	Field 72	Value 72
Field 73	Value 73	Field 74	Value 74	Field 75	Value 75
Field 76	Value 76	Field 77	Value 77	Field 78	Value 78
Field 79	Value 79	Field 80	Value 80	Field 81	Value 81
Field 82	Value 82	Field 83	Value 83	Field 84	Value 84
Field 85	Value 85	Field 86	Value 86	Field 87	Value 87
Field 88	Value 88	Field 89	Value 89	Field 90	Value 90
Field 91	Value 91	Field 92	Value 92	Field 93	Value 93
Field 94	Value 94	Field 95	Value 95	Field 96	Value 96
Field 97	Value 97	Field 98	Value 98	Field 99	Value 99
Field 100	Value 100	Field 101	Value 101	Field 102	Value 102
Field 103	Value 103	Field 104	Value 104	Field 105	Value 105
Field 106	Value 106	Field 107	Value 107	Field 108	Value 108
Field 109	Value 109	Field 110	Value 110	Field 111	Value 111
Field 112	Value 112	Field 113	Value 113	Field 114	Value 114
Field 115	Value 115	Field 116	Value 116	Field 117	Value 117
Field 118	Value 118	Field 119	Value 119	Field 120	Value 120
Field 121	Value 121	Field 122	Value 122	Field 123	Value 123
Field 124	Value 124	Field 125	Value 125	Field 126	Value 126
Field 127	Value 127	Field 128	Value 128	Field 129	Value 129
Field 130	Value 130	Field 131	Value 131	Field 132	Value 132
Field 133	Value 133	Field 134	Value 134	Field 135	Value 135
Field 136	Value 136	Field 137	Value 137	Field 138	Value 138
Field 139	Value 139	Field 140	Value 140	Field 141	Value 141
Field 142	Value 142	Field 143	Value 143	Field 144	Value 144
Field 145	Value 145	Field 146	Value 146	Field 147	Value 147
Field 148	Value 148	Field 149	Value 149	Field 150	Value 150
Field 151	Value 151	Field 152	Value 152	Field 153	Value 153
Field 154	Value 154	Field 155	Value 155	Field 156	Value 156
Field 157	Value 157	Field 158	Value 158	Field 159	Value 159
Field 160	Value 160	Field 161	Value 161	Field 162	Value 162
Field 163	Value 163	Field 164	Value 164	Field 165	Value 165
Field 166	Value 166	Field 167	Value 167	Field 168	Value 168
Field 169	Value 169	Field 170	Value 170	Field 171	Value 171
Field 172	Value 172	Field 173	Value 173	Field 174	Value 174
Field 175					

Age group	Sex	Genotype	Color	Genotype	Color
18-24	Male	AA	Black	AA	Black
25-34	Female	AA	Black	AA	Black
35-44	Male	AA	Black	AA	Black
45-54	Female	AA	Black	AA	Black
55-64	Male	AA	Black	AA	Black
65-74	Female	AA	Black	AA	Black
75-84	Male	AA	Black	AA	Black
85-94	Female	AA	Black	AA	Black
95-104	Male	AA	Black	AA	Black
105-114	Female	AA	Black	AA	Black
115-124	Male	AA	Black	AA	Black
125-134	Female	AA	Black	AA	Black
135-144	Male	AA	Black	AA	Black
145-154	Female	AA	Black	AA	Black
155-164	Male	AA	Black	AA	Black
165-174	Female	AA	Black	AA	Black
175-184	Male	AA	Black	AA	Black
185-194	Female	AA	Black	AA	Black
195-204	Male	AA	Black	AA	Black
205-214	Female	AA	Black	AA	Black
215-224	Male	AA	Black	AA	Black
225-234	Female	AA	Black	AA	Black
235-244	Male	AA	Black	AA	Black
245-254	Female	AA	Black	AA	Black
255-264	Male	AA	Black	AA	Black
265-274	Female	AA	Black	AA	Black
275-284	Male	AA	Black	AA	Black
285-294	Female	AA	Black	AA	Black
295-304	Male	AA	Black	AA	Black
305-314	Female	AA	Black	AA	Black
315-324	Male	AA	Black	AA	Black
325-334	Female	AA	Black	AA	Black
335-344	Male	AA	Black	AA	Black
345-354	Female	AA	Black	AA	Black
355-364	Male	AA	Black	AA	Black
365-374	Female	AA	Black	AA	Black
375-384	Male	AA	Black	AA	Black
385-394	Female	AA	Black	AA	Black
395-404	Male	AA	Black	AA	Black
405-414	Female	AA	Black	AA	Black
415-424	Male	AA	Black	AA	Black
425-434	Female	AA	Black	AA	Black
435-444	Male	AA	Black	AA	Black
445-454	Female	AA	Black	AA	Black
455-464	Male	AA	Black	AA	Black
465-474	Female	AA	Black	AA	Black
475-484	Male	AA	Black	AA	Black
485-494	Female	AA	Black	AA	Black
495-504	Male	AA	Black	AA	Black
505-514	Female	AA	Black	AA	Black
515-524	Male	AA	Black	AA	Black
525-534	Female	AA	Black	AA	Black
535-544	Male	AA	Black	AA	Black
545-554	Female	AA	Black	AA	Black
555-564	Male	AA	Black	AA	Black
565-574	Female	AA	Black	AA	Black
575-584	Male	AA	Black	AA	Black
585-594	Female	AA	Black	AA	Black
595-604	Male	AA	Black	AA	Black
605-614	Female	AA	Black	AA	Black
615-624	Male	AA	Black	AA	Black
625-634	Female	AA	Black	AA	Black
635-644	Male	AA	Black	AA	Black
645-654	Female	AA	Black	AA	Black
655-664	Male	AA	Black	AA	Black
665-674	Female	AA	Black	AA	Black
675-684	Male	AA	Black	AA	Black
685-694	Female	AA	Black	AA	Black
695-704	Male	AA	Black	AA	Black
705-714	Female	AA	Black	AA	Black
715-724	Male	AA	Black	AA	Black
725-734	Female	AA	Black	AA	Black
735-744	Male	AA	Black	AA	Black
745-754	Female	AA			

[illegible]

Threshold	Success Rate	Success Rate	Success Rate
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[illegible]

Figure 1 consists of three bar charts labeled (a), (b), and (c). Each chart shows the percentage of respondents for different age groups across three categories: Gender, Education, and Income. The age groups are 18-24, 25-34, 35-44, 45-54, 55-64, and 65+.

(a) Gender: The y-axis represents the percentage of respondents (0 to 100). The x-axis represents the age groups. The bars show the percentage of respondents for each age group, with the highest percentage in the 25-34 age group.

(b) Education: The y-axis represents the percentage of respondents (0 to 100). The x-axis represents the age groups. The bars show the percentage of respondents for each age group, with the highest percentage in the 25-34 age group.

(c) Income: The y-axis represents the percentage of respondents (0 to 100). The x-axis represents the age groups. The bars show the percentage of respondents for each age group, with the highest percentage in the 25-34 age group.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

Non-UK passport holders must have a passport valid for at least 6 months beyond the date of departure from the UK. For more information, visit www.hkta.gov.hk.

Modern	K&E	Harrell	Lease	Enders	others
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Author	Year	Sample Size	Gender	Age Range	Location
Alm et al.	1995	100	Male	18-25	Sweden
Alm et al.	1996	100	Male	18-25	Sweden
Alm et al.	1997	100	Male	18-25	Sweden
Alm et al.	1998	100	Male	18-25	Sweden
Alm et al.	1999	100	Male	18-25	Sweden
Alm et al.	2000	100	Male	18-25	Sweden
Alm et al.	2001	100	Male	18-25	Sweden
Alm et al.	2002	100	Male	18-25	Sweden
Alm et al.	2003	100	Male	18-25	Sweden
Alm et al.	2004	100	Male	18-25	Sweden
Alm et al.	2005	100	Male	18-25	Sweden
Alm et al.	2006	100	Male	18-25	Sweden
Alm et al.	2007	100	Male	18-25	Sweden
Alm et al.	2008	100	Male	18-25	Sweden
Alm et al.	2009	100	Male	18-25	Sweden
Alm et al.	2010	100	Male	18-25	Sweden
Alm et al.	2011	100	Male	18-25	Sweden
Alm et al.	2012	100	Male	18-25	Sweden
Alm et al.	2013	100	Male	18-25	Sweden
Alm et al.	2014	100	Male	18-25	Sweden
Alm et al.	2015	100	Male	18-25	Sweden
Alm et al.	2016	100	Male	18-25	Sweden
Alm et al.	2017	100	Male	18-25	Sweden
Alm et al.	2018	100	Male	18-25	Sweden
Alm et al.	2019	100	Male	18-25	Sweden
Alm et al.	2020	100	Male	18-25	Sweden
Alm et al.	2021	100	Male	18-25	Sweden
Alm et al.	2022	100	Male	18-25	Sweden
Alm et al.	2023	100	Male	18-25	Sweden
Alm et al.	2024	100	Male	18-25	Sweden
Alm et al.	2025	100	Male	18-25	Sweden

Question	Answer	Question	Answer	Question	Answer
1. What is the main purpose of the study?	To investigate the effects of the intervention on the outcome.	2. What is the research design?	A randomized controlled trial.	3. What is the sample size?	100 participants.

Age Group	Total (%)	Male (%)	Female (%)	Unknown (%)
18-24	12	15	10	10
25-34	25	30	20	20
35-44	35	40	30	30
45-54	20	25	15	20
55-64	10	15	10	10
65+	5	10	5	5

1990	1991	1992	1993
1994	1995	1996	1997

[illegible]

Talents	Intell.	Power	Charisma	Stamina	Agility	Strength	Health	Mana	Willpower	Wisdom	Knowledge	Skills	Spells	Items	Locations	Quests	Enemies	Friends	Reputation	Inventory	Map	Journal	Notes	Logs	Stats	Skills	Spells	Items	Locations	Quests	Enemies	Friends	Reputation	Inventory	Map	Journal	Notes	Logs	Stats
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Location	Year	Population	Population Density
London	1800	1,000,000	1,000,000
London	1850	2,500,000	2,500,000
London	1900	5,000,000	5,000,000
London	1950	7,500,000	7,500,000
London	2000	8,500,000	8,500,000

The Nashville office handles Tennessee, Alabama, Georgia, Florida,

Model	Model 1	Model 2	Model 3	Model 4	Model 5
χ^2	33.36	33.36	33.36	33.36	33.36
df	33	33	33	33	33
p	0.49	0.49	0.49	0.49	0.49
GFI	0.99	0.99	0.99	0.99	0.99
RMSEA	0.02	0.02	0.02	0.02	0.02
NFI	0.99	0.99	0.99	0.99	0.99
TLI	0.99	0.99	0.99	0.99	0.99
CFI	0.99	0.99	0.99	0.99	0.99
SRMR	0.01	0.01	0.01	0.01	0.01

Year	1997	1998	1999	2000	2001	2002
Rate	1.0	1.0	1.0	1.0	1.0	1.0

Year	Gender	Age Group	Sample Size	Study Location
1998	Male	18-24	100	USA
2000	Female	25-34	150	Canada
2002	Male	35-44	200	UK
2004	Female	45-54	250	Australia
2006	Male	55-64	300	Germany
2008	Female	65-74	350	France
2010	Male	75-84	400	Italy
2012	Female	85-94	450	Spain
2014	Male	95-104	500	Japan
2016	Female	105-114	550	South Korea
2018	Male	115-124	600	India
2020	Female	125-134	650	Brazil

Year	1990	1991	1992	1993
1990	1990	1991	1992	1993

1. Introduction	2. Methodology	3. Results	4. Conclusion
Abstract (100 words)	1.1. Study design	3.1. Descriptive statistics	4.1. Summary of findings
1.1. Background	1.2. Participants	3.2. Inferential statistics	4.2. Implications
1.2. Objectives	1.3. Data collection	3.3. Effect sizes	4.3. Limitations
1.3. Hypotheses	1.4. Data analysis	3.4. Power analysis	4.4. Future research
2.1. Research design	2.2. Sampling	2.3. Data collection	2.4. Data analysis
2.5. Ethical approval	2.6. Data management	2.7. Data analysis	2.8. Data analysis
2.9. Data analysis	2.10. Data analysis	2.11. Data analysis	2.12. Data analysis
2.13. Data analysis	2.14. Data analysis	2.15. Data analysis	2.16. Data analysis
2.17. Data analysis	2.18. Data analysis	2.19. Data analysis	2.20. Data analysis
2.21. Data analysis	2.22. Data analysis	2.23. Data analysis	2.24. Data analysis
2.25. Data analysis	2.26. Data analysis	2.27. Data analysis	2.28. Data analysis
2.29. Data analysis	2.30. Data analysis	2.31. Data analysis	2.32. Data analysis
2.33. Data analysis	2.34. Data analysis	2.35. Data analysis	2.36. Data analysis
2.37. Data analysis	2.38. Data analysis	2.39. Data analysis	2.40. Data analysis
2.41. Data analysis	2.42. Data analysis	2.43. Data analysis	2.44. Data analysis
2.45. Data analysis	2.46. Data analysis	2.47. Data analysis	2.48. Data analysis
2.49. Data analysis	2.50. Data analysis	2.51. Data analysis	2.52. Data analysis
2.53. Data analysis	2.54. Data analysis	2.55. Data analysis	2.56. Data analysis
2.57. Data analysis	2.58. Data analysis	2.59. Data analysis	2.60. Data analysis
2.61. Data analysis	2.62. Data analysis	2.63. Data analysis	2.64. Data analysis
2.65. Data analysis	2.66. Data analysis	2.67. Data analysis	2.68. Data analysis
2.69. Data analysis	2.70. Data analysis	2.71. Data analysis	2.72. Data analysis
2.73. Data analysis	2.74. Data analysis	2.75. Data analysis	2.76. Data analysis
2.77. Data analysis	2.78. Data analysis	2.79. Data analysis	2.80. Data analysis
2.81. Data analysis	2.82. Data analysis	2.83. Data analysis	2.84. Data analysis
2.85. Data analysis	2.86. Data analysis	2.87. Data analysis	2.88. Data analysis
2.89. Data analysis	2.90. Data analysis	2.91. Data analysis	2.92. Data analysis
2.93. Data analysis	2.94. Data analysis	2.95. Data analysis	2.96. Data analysis
2.97. Data analysis	2.98. Data analysis	2.99. Data analysis	2.100. Data analysis

FREE TRANSLATION OF THE FOREGOING.

1. In Altorok lived Tönneströöm, the grandson of Hålder Mijl; and in Mikkelsen lived Lillemø, a damsel of fair complexion.

(*Refraîn*.—O Tönneströöm, keep me not in this land!)*

2. In Mikkelsen lived Edvald the merchant, and in his house was the fair Lillemø the youngest daughter.

3. He gave her in marriage to (Tobias Thilo,) the son of Kask Kåke of Mikkelsen. Long is her hair; she wears a girdle at her waist, and a double amulet on her head.

4. In her ear is an earring; on her nose is gold; on her neck is a golden necklace.

5. On her feet are tuckling anklets; and when Tönneströöm sees those he anklet is wandering round her homestead.

6. Lillemø's Outjakt hath two homesteads, and when he sees this Tönneströöm's eyes are attracted to her.

7. One day Tönneströöm goes along the road, and Lillemø signaleth to him with her hand, saying:—

8. Lillemø saith, "Tönneströöm, take heed to my words. Come this afternoon, O Tönneströöm, to my homestead."

9. When he heard this, the soul of Tönneströöm was filled with delight. That afternoon did he go to Lillemø's homestead.

10. Saith Lillemø, "Tönneströöm, take heed to my words. In my lap is a little urn. (I cannot see with thee) Take my sister-in-law, the wife of my husband's middle brother."

11. Saith Lillemø, "Tönneströöm, take heed to my words. Take first my sister-in-law. Weigh her and see (that she is more beautiful than I.)"

12. Saith Lillemø, "Tönneströöm, cannot thou not understand? See if thou art able to take and keep my sister-in-law."

13. Saith Lillemø, "Tönneströöm, I speak to thee. Take first my sister-in-law, and I will follow afterwards."

14. Saith Tönneströöm, "Lillemø, I speak to thee. If thou comest afterwards, what shall I do with her?"

15. Saith Lillemø, "Tönneströöm, remain thou seated for awhile. Wait but a little while, that I may put on my veil and come."

16. So much said she, and she took and put both on her veil, and forth she went out of the house with Tönneströöm.

17. Saith Lillemø, "Then hast undone the knots and dishevelled all my hair, which I had combed and anointed with rose-mint oil."

18. When he carried off Lillemø, Tönneströöm was struck in great perplexity. At first he took her to Altorok.

19. Perplexed was he as to what he should do, now that he had carried off Lillemø. The first day he counselled her in the house of Kåke's mother.

20. Thence he took her in a boat across the river, and hid her in Kåke's, in the house of Skarvåke.

* This refrain is repeated in the original after each verse.

Mind	My	child	Wonder	child.
Mind	My	child	Wonder	child.
Ye	for	happier	for	happier.
For	always	last.		
And	always	last.		
One	of	us.		

FREE TRANSLATION OF THE FOREGOING.

Come thou, O Cedar Child, to our assembly.
 We are poor and lower than the low.
 O Lord, we call on Thee.
 Truly said Thou wert Prekilda.*
 O Lord, we call on Thee.
 We call upon Thee, for we are full of fear.
 Come Thou to our assembly.

* It was in our Prekilda that Thine entered the Brevity, or our-For, Immanuel.

[No. 62.]

INDO-ARYAN FAMILY.

(EASTERN GROUP)

BENGALI OR BANGA-BHĀSHĀ.

BANGIA Dialect.

(BARRACPORE DISTRICT.)

(Barisal District, 1867.)

ছন্দোনিম্ন ।

(কবু ও কবু বসন্তের কবিতাগুলি ।)

কবু—ও ঘোরাই, কবু কেন ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?

কবু—কোথায়, কোথায় কি করে ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?

কবু—কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?
 কোথায় কোথায় গেলেন কোথায় ?

INDO-ARYAN FAMILY.

(EASTERN GROUP)

MANUAL DE PASO-A-PASO

References

Published online 1 December 2010

[In the phonetic transcription, ' represents the effect of an aspirate, which gives a pronunciation like that of *k* in the French word *kité*. *Xi* is pronounced rather than the *x*-of *real*, but not exactly as the *x* in *plague*. The latter 'plene' has *h* as very heavily pronounced, and is, indeed, *h* as in *humble*.

Personas in the *a* in *ad y* nearly as the *a* in *ad y*, *d* as the *a* in *ad y*, and *a* in *ad y*. The letter *y* (which is artificial) represents the sound of the *a* in *ad y*, and is the *a* in the French word *ad y* compared with *ad y*. It should be carefully distinguished from the *a* in *ad y*.

Other materials and models are presented as the author's viewpoint, rather than as

(Barfield, 1993)

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(K1):	4	Demand	Inventory policy	Results and comments
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Age and Sex	Height (cm)	Weight (kg)	Plasma creatinine (μmol/L)	Estimated GFR (mL/min/1.73 m ²)
60-year-old male	175	75	1.2	45
65-year-old female	160	60	1.0	35
70-year-old male	180	80	1.5	30
75-year-old female	155	55	1.1	25
80-year-old male	170	70	1.3	20
85-year-old female	150	50	1.0	15
90-year-old male	165	65	1.2	10
95-year-old female	145	45	0.9	5

Kala—O mōyā-k'āi, kama kama? Achōchō, mō mōyā-k'āi.

[illegible]

Q	Investment	Total debt	Interest	Debt service	Debt service	Debt service
1	1000000	1000000	100000	100000	100000	100000

[illegible]

Erkrankung	Alter	geographische Lage	Wetter	Zeitpunkt	Ursache	Verlauf
------------	-------	--------------------	--------	-----------	---------	---------

Business	Age group	Government	Yes	No	Judge	Magistrate
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Österreich **unabhängig, jedoch** **Österreich** **Österreich** **Österreich**

[illegible]

Service of process shall be by first class mail.

Naqib Hayatullah Naqib jachha, bhar ko khat mehn mehn khat mehn

[illegible]

Child's age	Child's sex	Is the child's sex the same as the parent's sex?	Is the child's sex the opposite of the parent's sex?	Is the child's sex the same as the parent's sex?	Is the child's sex the opposite of the parent's sex?	Is the child's sex the same as the parent's sex?	Is the child's sex the opposite of the parent's sex?	Is the child's sex the same as the parent's sex?	Is the child's sex the opposite of the parent's sex?
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h'khu:dy	h'khu:dy.	u:nyu-b'at	h'khu:dy	u:nyu-b'at	h'khu:dy
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Billings	Billings - capital city	Bozeman	Butte	Great Falls	Helena
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Re-sighted	re-sighted,	re-sighted,	all	right	shape	shape

Date.—Month and day?
Time.—Hour and minute?
Place.—City, State, and Country?

Ngày-địa	Điểm	Đi	Đến	Đường	Điểm
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[illegible]

Topic	Unit	Sub-Unit	Module	Lesson	Topic	Unit	Sub-Unit	Module	Lesson
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Flow	Rate	Unit	Medium	Vol	Temp, °C	Pressure, mm Hg
1	100	ml/min	Water	100	25	760
2	100	ml/min	Water	100	25	760
3	100	ml/min	Water	100	25	760
4	100	ml/min	Water	100	25	760
5	100	ml/min	Water	100	25	760
6	100	ml/min	Water	100	25	760
7	100	ml/min	Water	100	25	760
8	100	ml/min	Water	100	25	760
9	100	ml/min	Water	100	25	760
10	100	ml/min	Water	100	25	760
11	100	ml/min	Water	100	25	760
12	100	ml/min	Water	100	25	760
13	100	ml/min	Water	100	25	760
14	100	ml/min	Water	100	25	760
15	100	ml/min	Water	100	25	760
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19	100	ml/min	Water	100	25	760
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57	100	ml/min	Water	100	25	760
58	100	ml/min	Water	100	25	760
59	100	ml/min	Water	100	25	760
60	100	ml/min	Water	100	25	760
61	100	ml/min	Water	100	25	760
62	100	ml/min	Water	100	25	760

For Attorney General (only): My name is _____ with title _____ before you.

<u>Hajar</u>	hajar	haciyi	haciz	gibiyi	gibiz	caliz
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	Chlor	Cover	Average	Total	plasma	protein	total
1970	100	100	100	100	100	100	100
1971	100	100	100	100	100	100	100
1972	100	100	100	100	100	100	100
1973	100	100	100	100	100	100	100
1974	100	100	100	100	100	100	100
1975	100	100	100	100	100	100	100
1976	100	100	100	100	100	100	100
1977	100	100	100	100	100	100	100
1978	100	100	100	100	100	100	100
1979	100	100	100	100	100	100	100
1980	100	100	100	100	100	100	100
1981	100	100	100	100	100	100	100
1982	100	100	100	100	100	100	100
1983	100	100	100	100	100	100	100
1984	100	100	100	100	100	100	100
1985	100	100	100	100	100	100	100
1986	100	100	100	100	100	100	100
1987	100	100	100	100	100	100	100
1988	100	100	100	100	100	100	100
1989	100	100	100	100	100	100	100
1990	100	100	100	100	100	100	100
1991	100	100	100	100	100	100	100
1992	100	100	100	100	100	100	100
1993	100	100	100	100	100	100	100
1994	100	100	100	100	100	100	100
1995	100	100	100	100	100	100	100
1996	100	100	100	100	100	100	100
1997	100	100	100	100	100	100	100
1998	100	100	100	100	100	100	100
1999	100	100	100	100	100	100	100
2000	100	100	100	100	100	100	100
2001	100	100	100	100	100	100	100
2002	100	100	100	100	100	100	100
2003	100	100	100	100	100	100	100
2004	100	100	100	100	100	100	100
2005	100	100	100	100	100	100	100
2006	100	100	100	100	100	100	100
2007	100	100	100	100	100	100	100
2008	100	100	100	100	100	100	100
2009	100	100	100	100	100	100	100
2010	100	100	100	100	100	100	100
2011	100	100	100	100	100	100	100
2012	100	100	100	100	100	100	100
2013	100	100	100	100	100	100	100
2014	100	100	100	100	100	100	100
2015	100	100	100	100	100	100	100
2016	100	100	100	100	100	100	100
2017	100	100	100	100	100	100	100
2018	100	100	100	100	100	100	100
2019	100	100	100	100	100	100	100
2020	100	100	100	100	100	100	100
2021	100	100	100	100	100	100	100
2022	100	100	100	100	100	100	100
2023	100	100	100	100	100	100	100
2024	100	100	100	100	100	100	100
2025	100	100	100	100	100	100	100
2026	100	100	100	100	100		

"less-likely" "more-likely" saying less-often (more) willing (less)

Математический анализ, включая дифференциальное и интегральное исчисление, а также ряды и функции.

Elaine	James	Michael	Shirley	John	Michael	Michael-Christopher
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Year	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100
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Table 1 *Sample size, mean, standard deviation, and range of scores*

State language, majority, other minority language group.

Chemical	Source	Location (N, E)	Year	Age	Structure	Notes
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[illegible]

The dialects of the Districts of Puridpur, Jansam and Khusha form a connecting link between the standard language of Central Bengal, and the extreme Eastern type which we find in Dacca and Backergunge.

If we wish to give the sub-dialect of these Districts a distinct name, we may call it East-Central.

The only real marks of an Eastern pronunciation which we meet in these three Districts is in the letters *śh*, which is pronounced as *s*, and *j* which is pronounced as *a*. Thus we have *śhōlō*, he is, pronounced *sōl*, and *jan*, a person, is pronounced *ān*. There is also the usual tendency to pronounce *e* like the *i* in *bat*. Thus *gōn*, he went, is pronounced *gōn*.

But *śh* is not pronounced *is* or *s*. They say *śhōkhar*, a servant, not *śōkhar*; *ś* is not dropped. They say *hōlō*, he became, not *'ōlō*, and *dhōrōp*, having asked, not *d'ōrōp*; *a* is not pronounced as *i*. They say *śhōp* (*śhōp*), a snake, not *śōp*.

We still find the dative termination, *ō* instead of *ai*, but, as a rule, allowing for contractions, the grammar is practically the same as that of Central Bengal.

In the extreme south of Puridpur, as already pointed out, the dialect is the same as that of Backergunge.

The first two specimens come from the Sub-division of Bagurhat, in the Khusha District. This part of the country being close to Backergunge still retains some of the peculiarities of that District.

The system of transliteration is the modified phonetic one used for Eastern Bengal.

The Collector also states, 'the pronunciation of *j* as *a* is by no means universal, and when it occurs, is more common in the middle than in the beginning of word.' I have not attempted to show this transliteration. I have thought it best to transliterate every *j* found by *a*, as in the case of other Eastern Bengali specimens.

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGAL OR BANGA-BHÄṢA.

EASTERN DIALECT.

(BISHNUPUR, KURURA DISTRICT.)

[In this transcription *a* is everywhere where there is *u* of real, but not so early as the *u* in *groomer*. *Prasanna* is *u* in *the*, not like the *u* in *small*, which is represented by *o*. The letters ' *o* ' (where the *o* is) are very faintly pronounced, and are, indeed, hardly audible. The occasional pronouns *them* should be pronounced as if final.

Pronouns *it* or *the* in *the* *it* *it* *it* as there is not. The letter *y* (where my diacritical marks represent the sound of the letter *u* in *prince*, and in the *u* in the French word *voire* as compared with *voire*. It should be carefully distinguished from the *u* of *but*.)

Other consonants and vowels are pronounced as in Standard English.]

At ten minutes dai would all. The middle was the
One person man's too was were. Then among the younger person his
baptist hole, 'bap, how high at which part is hand's day? The
father-in said, 'father, my is-where what things may-fall that me-to give? Of that
per the the bishop things dai son-of being hand's day. Which of wife
after he his property them two persons-in division being gave. Finally that younger
would the hand's day the which given him the middle he-then
was his all taking different to-country going some day within without measure
hand's day that wife day. She that hand's day per the that night
sawest doing all spending gave. He all expense of doing after that at-give
baptist hole. At the bishop hand's day. Which was at which
great female house. And of him division to-be began. At that time he that of country
at the like him wife part. She that wife she's should day. Which so
one person man's was going fell. He him in-field was to-give gave. Which which
which which she to which which hand's day to-be his day was
day and-to-put he that to-put with said-to-make: but how-to anyone that-give and
father she hand's day she hand's day, 'how high hand's day
Of the to-understand because he said that, 'my father's how-many paid
which with his wife per, he per-to day part. He and which which which
seems much food got, and which to-give was able, and I by-brother dying go.
And the like high him wife he hand's day, 'bap, how high him
I may my father's was will-go and how-to will-go, "Of father, I of-God was
he which hand's day hand's day and he which wife gave may. Which which
and the was was because: I may more the of-son of not-am. He the

he the minutes may which." But the which he the high him day. She with
one person of-son-in like keep." Then he got-up and his father's was came. He great
was which the high to-be which part, he day's hand's day
distance remaining his father how to-be got, and because some-what-being reaching
gave the high per part which day. He with to-be hand's day, 'bap, how-
going his of-son upon falling was gave. Then was to-be told, 'Of father! I
baptist.

Īś'wara hiraḍḍha ā tamar manas pāp karai : ār āśai tamarāśāi mānā puggi
God's against and thy in-sight sin here-does; say-where I thy son name's fit
say. Kīraḍḍa bāp tār chākarāśāi kārā, 'bhāḍā pāshāḥ kār, ar āśāi parai : karai
not-am.' But father his servants-to said, 'good dress bring, and so-like put-on: on-hand
knurl ā play parāi. Ār karai bhāḍā bhāḍā karai karai; bhāḍā
ring and on-foot/shoes put-on. And (at)-we by-seeing clothes rejecting do; because
amar āi sālā manas pāp, phāḥ bhāḍā; āśāi bhāḍā pāp, ār pāp-
my this sin dyāp pāp, again has-served; ār bhāḍā karai karai, and has-been-
g'vāḥ.' Ār karai karai karai bhāḍā.
recovered.' And they rejecting made began.

Tāḥkarā āśāi āśāi bhāḍā āśāi : ār pāḥkarā bhāḍā karai āśāi, gāḥ āśāi
Then his older son in-field was; and as house's near came, say dance
dance pāḥ. Tāḥkarā āśāi āśāi āśāi āśāi āśāi, 'āśāi āśāi āśāi
to-ear got. Then one person servant-to calling near took, 'this all's meaning
hi?' Tāḥkarā āśāi āśāi, 'tāḥkarā āśāi āśāi, tāḥkarā āśāi āśāi
what?' Tāḥkarā āśāi āśāi, 'āśāi āśāi āśāi, therefore the father and
bhāḍā bhāḍā karai tāḥkarā āśāi āśāi āśāi pāḥkarā. Tāḥkarā āśāi āśāi
first has-given because he him well to-ear has-got.' Upon-that he anger did,
āśāi bhāḍā āśāi āśāi āśāi. Tāḥkarā āśāi āśāi āśāi āśāi āśāi āśāi
and house's inside to-go wanted not. Therefore his father outside came and to-ear
bhāḍā. āśāi āśāi āśāi āśāi āśāi āśāi, āśāi āśāi āśāi āśāi āśāi āśāi
began. He answer giving his father-to said, 'see, so-many year I thy service
karai : bhāḍā āśāi āśāi āśāi āśāi āśāi āśāi, āśāi āśāi āśāi āśāi āśāi
have-been-doing : at-say-does thy word disregard have-does not, all then at-say-time
āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi
was-to me your's bid-yes have-given not, so-that I friends taking rejecting
karai. Kīraḍḍa pāḥkarā āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi
may-do. But when thy that one come also karai's with the property
bhāḍā pāḥkarā, tāḥkarā āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi
saying has-thrown, then his answer one first has-given.' Afterwards he him-to said,
'tāḥkarā āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi
'then always my near art, and my everything thing-only (ā). One
āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi
rejecting gladness to-do proper (ā) because thy brother was-does, then again
bhāḍā; āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi āśāi
has-served; he becoming-true did-go, again has-been-recovered.'

The next specimen also comes from Hôpital in Khrouk. It is part of the statement of an accused person. Note the locative in *i*, in *hai-i*, on the bank.

[No. 04]

INDO-ARYAN FAMILY.

(EASTERN GROUP)

INDICII DE DĂRGĂ-DEȘIRE

Further Details

(William B. Ewald, Director)

ছাত্রী কনক ব্রাহ্মণ তেজা না তি করে ব্যাকল্য তুলি। আরপরে এক কান তৌলিয়া সেই তৌ। সেই খাটে
আলুদ। এখনি কহে তৌ তৌ। অশুভ, অশুভ, লোকশত্রু, মামাতার কলুষ। আর পরে আলকন্যা বহিরা
কহে তৌ। কহিছে তিহে, এখা তোলা শালক লইয়ে, সে কেমন করে ই। কহিছে নারদে। আর পরে হেমের আশঙ্ক-
করে তৌ। অশিরা কহে একজন কামরাই আরে কামরাইশ্বর। বহি। তৌ হুলো। কামরাইয়ের বহি। সেই
কামরাই সেই মতের সেরে কলুষ সে এ খাঁদ। হোয়া হুয়ে। সেই শব্দেই এখনি ব্যাকল্য কহে।

TRANSLITERATION AND TRANSLATION

[In this transcription a is sometimes written after the s of sand, and so will be the s in phrasal. Pronounce a as in this, as the final is short, which is represented by sh. The letters 'and' above the line are very lightly pronounced, and are joined, hardly written. The consonant preceding them should be pronounced as if written.

For example *di* in *di* is *di* for *di* in *di*. The letter *i* (without any diacritical mark) represents the word of the first *i* in *di*, and the *i* in the second word, since an *i* compared with *i*. It should be specially distinguished from the *i* of *di*.

English commands and signals are prepared, as in Standard English.

[illegible]

FREE TRANSLATION OF THE FOREGOING

A few boys were playing about on the channel bank. After a time the men came to the landing-place in a boat, and shortly afterwards cried out, "Aha, aha, I am back!"

gone, I am dying." Then the boys ran into their houses saying that a mad man had come and was acting in a queer way. Then Salar Hahadur came and took a doctor who was at Bhimchondrapur to Harnawal's house. The doctor examined the case and said that he had become speechless. At that moment, or shortly afterwards, the man died.

The following specimen comes from Jowra. It is the Parable of the Prodigal Son.

The translation is an excellent specimen of the dialect.

Now the tendency, which we have also observed in Western Bengali for the *Red* dialect, *Past* to end in *a* in the case of intransitive, and in *i* in the case of transitive verbs. Thus *khāiā*, he remained; *aiāiā*, he arose; but *khāi*, he said; *aiā*, he gave.

The Habitual *Past*, as usual, is always treated as if the verb was intransitive. Thus, *khāiā*, they used to eat.

[No. 66.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṅGA-BHĀṢĀ.

EASTERN DIALECT.

(JUMRA DISTRICT.)

[In this transliteration *a* is somewhat rather than the *u* of west, but not so soft as the *u* in *glamour*. Pronounce *a* as in *man*, not like the *ai* in *child*, which is represented by *ai*. The letters "n" and "ṅ" (where the *ṅ* is) are very closely pronounced, and are, indeed, hardly distinct. The treatment pending these details is pronounced as it deserves.

Pronounce *ā* as the *a* in *hat* ; *ī* as the *i* in *eat*. The letter *ṛ* (without any diacritical mark) represents the sound of the first *r* in *prince*, and is the *r* in the French word *corde* as compared with *arr*. It should be carefully distinguished from the *r* of *hat*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk manr daja mi ān. Tāpā modā āṅa son tār bāp-āṅ
One man's two sons were. Of them among the younger person his father-to
 kūt, 'bābā, manāmar āṅ bāp ānī pānā āṅ kūt-āṅ dā.' Tāpā
 mī, 'father, of property what share I shall get that we-to give.' Tāpā
 āṅ tārā bābā bāp kūt dā. Kān dā pāt āṅa mi
 āṅ of them the property divides making part. Some days after the younger son
 āṅāṅ āṅ-āṅ kūt dāṅāṅ gā. Śāṅāṅ āṅ pāṅāṅ
 everything together making in-a-for-country went. There he debauchery
 kūt āṅāṅ āṅ kūtāṅāṅ dā. Śāṅ kārāṅ kūt pāṅāṅ
 doing his own all today gave. All expenditure having-made having-wanted
 pāt āṅ-āṅāṅ māṅāṅāṅ kūt. Tāpā āṅ pāṅāṅāṅ pāt. Tār
 after in-that-country a famine became. Then he in-district fell. Of that after
 āṅ dāṅāṅ āṅāṅ pāṅāṅāṅ kūt tāṅāṅ. Śāṅ āṅ āṅ
 that of-country one-person of-a-brother-in-law near he-remained. He āṅ āṅ
 āṅāṅ āṅāṅ āṅāṅ dā. Śāṅāṅ āṅāṅ āṅ āṅāṅ āṅāṅ
 in-hand some to-keep appointed. Finally the-sister what āṅāṅ āṅāṅ-āṅ
 āṅ āṅ pāt. Māṅāṅ āṅāṅ kūt; āṅāṅ āṅ āṅ āṅ. Śāṅāṅ
 that with his-herly to-gift with he-made; but anyone that gave not. Finally
 āṅ āṅāṅ kūt āṅ āṅ āṅ. 'āṅāṅ āṅāṅ āṅ āṅāṅ-āṅāṅ
 he in-body some having-some he said, 'my father's two-sons money-making
 āṅāṅ āṅāṅ āṅāṅ pāṅāṅ, āṅ āṅ āṅ āṅāṅ māṅāṅ. āṅ āṅāṅ
 servants too-much to-see āṅāṅ, and I here in-hunger am-dying. I now
 āṅāṅ āṅāṅ kūt pāt āṅ-āṅ āṅāṅ, "bābā, āṅ āṅāṅāṅ āṅāṅāṅ
 my father's now going āṅāṅ-āṅ āṅāṅ," father, I of-God against
 āṅ āṅāṅ āṅāṅ pāt kūtāṅ. āṅ āṅ āṅ āṅ āṅāṅ āṅ
 and of-they before you here-came. I that they now saying occurred in-paying
 pāṅāṅāṅ. Tāpā āṅāṅ āṅāṅ āṅāṅ āṅāṅ āṅāṅ āṅāṅ.' Śāṅāṅ
 available-was. Then we one-person money-making servant's life keep.' Finally

shô vîh tîr hîp-tîr kîsh gîh. Tîr hîp sâh fâchîi tî-rî shîi
he rising his father's near went. His father much distance-from him to-went
 phô, dâi kîrî chîyî gîyî, tîr gâh shîrî, tîr mîhî shîyî
leaving-got, companion making evening going, his work evening, his on-the-farm working
 kîhî. Shî tî-rî bîhî, 'bîhî, kîrî Pîr-mâh-tîr hîp-kîhî tîrî shîyî
was. Thereon him-to went, 'father, I of-God against of-the before
 pîp kîrîhî. Kîrî tîrîr shî bîhî pîshî shî pîhîhî-shî.' Kîrî bîhî
was here-from, I thy son saying account to-give would-not.' But the-father
 kîp shîkîrîr bîhî, 'shîyîr shîkîrîr bîhî kîp shî tî-rî pîhî
he secretly said, 'quickly of-all good clothes bringing him-to putting-on
 shî. Shî kîhî kîrî shî phîr mîhî shî shî, shîyî kîrî
gave. Of-the-one's on-hand a-ring and on-foot shoes giving give, and (let)you
 kîhî dâi kîrî kîrî. Kîrî kîrî shî shî mîrî gîhî, shî shî
eating stomach rejecting make. For my this son dying would, he again
 bîhîhî; kîrî gîhî, shîr pîhî-gîhî.' Pîr tîrî shî
blanche; hereby give, their plant-give.' Pure this food
 kîrî kîrî, shîyî kîrî shî, shîyî kîrî shîyî.
to-do began.

Shî tîr bîp shî mîhî shî. Shî bîp kîrî
and his older son in-the-field was. He of-the-house near
 shî shî kîrî shîyî pîhî. Tîhî shî shî shî shî kîrî shî
evening dancing music to-hear got. Then he one-person account-to near calling
 shîhî kîhî, 'shî kîrî.' Shî tî-rî kîhî, 'tîrî shî kîrî shî
saying made, 'this all what?' He him-to said, 'thy brother here-comes, therefore
 tîrî shî bîp shîyî tîrî shîhî, shîyî shî tî-rî shî shîyî shîyî.
thy father a-fond ready has-made, because he him good to-consult has-got.'
 Kîrî shî shî shî, shî shî shî shî shî shî. Tîr shî shî
But he angry arose, of-the-house inside to-go wished-not. Thereafter his father
 shî shî shî shî shî shî shî. Kîrî shî shî shî shî shî shî.
outside coming him to-remonstrate began. But he his father-to to-say began.
 'Shî, kîrî shî shî shî shî shî shî shî, tîrî shî shî shî shî
'So, I so-many-days for thy service on-the-farm, thy any word any
 shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
day displayed did-not, nevertheless thou one me-to one-single good's young-one
 shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
gave-not, that my friends today rejecting I-may-made; but thy this one
 shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
is black: shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
 shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
who of-his with thy whole property wanting has-gone, he when
 shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
shî, kîrî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
 shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
to-come, thou thou of him for-the-who good doing found parent.' But he him-to
 shî, 'shî, shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
said, 'now, shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
 shî, 'shî, shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî
said, 'now, shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî shî

Kinda kanda kani & kanda kani ukuh boyohé, kiras kasep of kidi
Not rejoicing doing and happy being proper in because thy this brother
 ukuh gila, békéché; haripé gila, pawé-gipéché.
angry want, has-wanted; but want, has-not-found.

The next specimen also comes from Jember. It is a statement made in Court by an accused person, recorded in his own language. We may note that in the word *ku's*, *remaka*, we have an instance of the elision of a modified *k*, which we shall subsequently see is common in South-East Bengal. Note, also, the change of *r* to *a*, in the word *adika*, of the night.

VI.—SOUTH-EASTERN BENGALI.

Along the eastern shore of the Bay of Bengal, in the Division of Southall (including the island of Sandip, in which Eastern Bengali is spoken) and Chittagong, and in the north of the District of Akyah, the last belonging to the Province of Burma, a very peculiar dialect of Bengali is spoken, which I have named the South-Eastern. Hence the names which have led to the conception of Eastern Bengali have proceeded to their extreme limits, and, especially in Chittagong and Akyah, the differences are so marked that a native from other parts of Bengal does not readily understand what is said to him. In Chittagong itself, the dialect is known as "Chaitiyah," but this name is hardly suitable, as it will be seen that the form of the language extends not only to most of the islands at the mouth of the Megna, but also to the District of Foulkari, proper, on the mainland, between Chittagong and Tippera. The only exception is, as already stated, the island of Sandip. A sub-dialect is spoken by the Ghatiks of the Chittagong Hill Tracts, which will be described later on.

The language is spoken by the following number of people :—

Name of District.					Number of Speakers.
Southall	1	0	0	0	99,199
Chittagong	1	1	1	0	1,80,000
Akyah	0	0	1	0	134,187*
Chittagong Hill Tracts (Ghatiks)					20,000
Total	-	-	-	-	3,334,784

AUTHORITIES.—

- (1) LITTLE, T. MRS.—*On Pictorial and Hill Tribes on the Salween River, Arakan.* *Journal of the Asiatic Society of Bengal*, Vol. XV (1860), pp. 80 and 81. On pp. 74 and 81, there is a Vocabulary of Chittagong Bengali.
- (2) JAMESON, T. K., Esq., M.A., F.R.S.—*Notes on the Chittagong District.* *Journal Asiatic Society of Bengal*, Vol. IV (1859), Part I, pp. 42 and 43. Contains a Grammar and Vocabulary.
- (3) ALLEN, J. D. (1888).—*From Chittagong Province, compiled as an example of the Dialect of the Chittagong District.*—*Presented for Public Circulation.* Calcutta, Macmillan, 1887.

The following account of South-Eastern Bengali is based on Mr. Fergieson's work above mentioned, with a few additions derived from other sources :—

I.—PRONUNCIATION.—

The vowel *a* is, as elsewhere in Bengal, pronounced like the *é* in *fat*. It retains this sound even at the end of words, where, in standard Bengali, it would be pronounced like the *é* in *paré*. Thus *we*, thou art, is pronounced *daé*, not *da*. There is a tendency to substitute this vowel for others. Thus *halá* (*hal*), a remark, is pronounced *Alá* (*Al*), and

* Figures taken from the Census Report.

abbide, *small*, is pronounced *abbi*. In the interior of a word *i* is often pronounced like a long *a*. Thus *last*, *has*, was pronounced 'last.

The letter *h* at the beginning of a word very often has the sound of a rough *kh*, like that of the Arabic *ḥ* *ah*, or like the *ch* in *loch*. Thus *have*, *who?* is pronounced *khaw*. In transcription this sound will be represented by *kh*.

K is sometimes pronounced *g*. Thus *give* for *have*, having given.

K is often pronounced like *k*, and is sometimes corrupted to *g*. Thus *may* *del*, *he would* *del* *del* *del*, if I saw his face, I should recognise him.

C is pronounced like *s*. Thus *cluster*, a servant, is pronounced *sair*; *flower*, expenditures, pronounced *flair*.

Ch is pronounced like *ch*, at the beginning of words, and like *s* in the middle of words. Thus, *chibbe*, *small*, is pronounced *chibi*, and *chide*, I am, is pronounced *dei*.

f (including *v*) and *ph* are pronounced like the *s* in *evil*. Thus, *fun*, a person, is pronounced *siv*; *light*, to understand, pronounced *liwit*.

f and *ph* are often changed to *t*. Thus *up* for *eth*, *get* up; *chibbe* for *chibbe*, *small*.

P at the beginning of a word is often pronounced like *f*. Thus *far* for *par*, I am. Sometimes even like *k*. Thus *kiss* (in *Winkhall*) for *pis*, a son; *stick* (in *Etich*) for *pick*, I have got; *but* (*Winkhall*) for *put*, a son.

Th is often pronounced like *p* or *k*. Thus *thim* for *phim*, I throw; and *tho* for *pho*, throw. In *Winkhall* *ph* is in the middle or at the end of a word is regularly pronounced *f*. Thus *thim*, pronounced *him*, the father.

L, sometimes, and *s*, generally, at the beginning of a word are pronounced like *k*. Thus *ask*, all, becomes *kisk*; and *sis*, a noise, becomes *kis*.

R is frequently elided. Thus *last*, he was, pronounced 'last; *he's*, for *he's*, he said.

Y in conjunction with another consonant is almost always distinctly pronounced as in *happy*, then *madest*, pronounced *kirp*, and not *kirp* or *kirp*. When the vowel *a* or *i* are in the syllable preceding such a *y*, they are pronounced as if the vowel *i* came between them and the succeeding consonant. This is especially the case when the *y* in combination is followed by the vowel *i*. Thus *my*, he measured, is pronounced *my*; *my* (properly *my*). *My*: *my*, he came, *my*, and so on.

A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending. The elision is almost inevitable if the second vowel is *i* or *e*. Thus, *child*, call, becomes *chil*; *del* and *del*, come, *del* and *del*; *dash*, a bamboo hedge round a tank, becomes *dash*; *del*, to see, becomes *del*; *del*, all, becomes *del*; *del*, he binds, becomes *del*; *del*, a father-in-law, becomes *del*; *del*, I see, becomes *del*; *del*, or down, becomes *del*; *del*, having opened, becomes *del* and *del*; *del*, down and, becomes *del*.

But *so* in such a position is often changed to *essentially*. Thus, *del* becomes *del*; *del*, then, becomes *del*; *del*, between, becomes *del* and *del*; *del*, my, becomes *del*; and *del*, they, *del*.

¹ This pronunciation is not universal, it varies in different words, and in different localities. Some people write the *y*-sound in parentheses, while they say *del* *del* *del* *del*, I would not go. The lower value of *Winkhall* *del* *del* *del* *del* and *del* *del* *del* *del* as it is some words. Thus they pronounce *del*, *del*, *del*. A similar peculiarity is observable in *del* *del*, in which, for instance, *del*, *del*, *del*, are pronounced *del*.

A compound consonant preceded by a long vowel is generally reduced to a single one, all except the last being omitted or replaced by *awwalim*, " . Thus, *shāhāt*, *shy*, becomes *shāh*.

Final *h* is often dropped, especially in the locative suffix *ih* of nouns and in the infinitives of verbs. Thus, *shayih*, at home, becomes *shay*; *shāhāt*, to say, becomes *shāh*.

Final *a* is omitted in the third person Past and Infinitive of verbs. Thus, *gaf* for *gāfa*, he went; *shāhāt* for *shāhāfa*, he was; *shayil* for *shayila*, he had made.

Short words with *a* in the first syllable, sometimes insert *i*, or less frequently *u*, after the *a* in pronunciation. Thus, *shāh* for *shā*, a ruler; *shy* for *sh*, to say; *shay* for *shay*, before.

In words of several syllables, especially those borrowed from Persian or Arabic, the second is thrown back as far as possible, and the following syllables are lightened. Thus *shāyihāt* (Arabic *shayh*), a shaykh, becomes *shāhāt*, a kind of head teacher; *shāhāt* (Arabic *shayh*), conversation, becomes *shāhāt*.

II.—DECLENSION—

The following is an example of the declension of a noun:—

Nom. *pat* or *pat-i*, a son.
Acc. *pat-i*.
Dat. "
Abl. *pat-ih*.
Loc. *pat-i* or *pat-ih*.
Gen. *pat-ih*.
Inst. *pat-ih*.

Indicative nouns drop the termination of the Accusative. In the case of pronouns the termination of the Ablative is added to the Genitive case.

An example of the plural is *shāyih-bān-i*, to servants. Some nouns form their plurals in *gaw* or *aw*. Thus, *shāyih-gaw*, dogs; *shāyih-aw*, horses.

The following examples illustrate the declension of Pronouns:—

First Person,—*sh*, I; *sh-i* or *sh-i-i*, me or to me; *sh* or *sh-i*, my; *sh-i* or *sh-i-i*, us.

Second Person,—*tū*, thy; *tū-i*, thy, and so on.

Respectful forms,—*shāh*, you; *shāh-i*, yours.

Third Person,—*ih*, *sh*, *shāh*, he; *sh-i*, *sh*, *shāh*, for him; *sh-i*, *shāh*, they, and so on.

Other Pronouns,—*ih*, this; *sh-i*, *shāh-i*, of this; *sh*, *shāh*, that; *sh*, who; *sh*, what; *sh*, what?

III.—CONJUGATIONS—

(a) Verb *shāhāt* to say:—

Present.	Past.
1. <i>shāhāt</i> , I say, we say.	<i>shāhāt</i> , I was, we were.
2. <i>shāhāt</i> , or <i>shāhāt</i> .	<i>shāhāt</i> .
3. <i>shāhāt</i> .	<i>shāhāt</i> .

(b) Verb *shāhāt* to make:—

Present.	Imperfect.
1. <i>shāhāt</i> , <i>shāhāt</i> , I make, we make, &c. I am making, we are making.	<i>shāhāt</i> (or <i>shāhāt</i>) <i>shāhāt</i> , I was making, we were making.
2. <i>shāhāt</i> , <i>shāhāt</i> .	<i>shāhāt</i> <i>shāhāt</i> .
3. <i>shāhāt</i> , <i>shāhāt</i> , <i>shāhāt</i> , <i>shāhāt</i> .	<i>shāhāt</i> <i>shāhāt</i> .

A verb whose root ends in a vowel, forms its Present as follows:—

1. *khāi*, I eat, we eat.
2. *khāo*.
3. *khāo*, or *khāe*.

- | Past. | | Pluperfect. |
|---|--|---|
| 1. <i>kāyān</i> , <i>kāyī</i> or <i>kāyān</i>
(<i>kāyān</i>), I made, we made. | | <i>kāyāyān</i> , I had made, we had made. |
| 2. <i>kāyā</i> or <i>kāyāi</i> (<i>kāyāi</i>), or <i>kāyāā</i> . | | <i>kāyāāi</i> , or <i>kāyāāi</i> . |
| 3. <i>kāyī</i> or <i>kāyī</i> . | | <i>kāyī</i> . |

Transitive verbs often preserve the final *a* in the third person. Thus, *de/hā*, he said; *dāo*, he gave; I have not met instances of this in the case of Intransitive verbs. We have *gā*, he went, not *gāa*.

The Past tense in *gā*, *gāa*, *gāi*, is restricted to verbs whose roots end in *a*, *i*, or *u*. For the *g*, *j* is sometimes substituted. Thus *dhāyī* or *dhāyī*, I sowed. Other verbs take, in the Past tense, the terminations *gā*, *yā*, and *gā*, before which *i* is inserted if the root ends in a vowel. Examples see the following:—

- | | |
|---|---|
| 1. <i>rādhāyā</i> or <i>rādhāyī</i> , I kept. | <i>rādhāyī</i> or <i>rādhāyā</i> , I ate, we ate. |
| 2. <i>rādhā</i> , or <i>rādhāyā</i> . | <i>rādhāyā</i> . |
| 3. <i>rādhāyī</i> , pronounced <i>rādhāyī</i> . | <i>rādhāyī</i> or <i>rādhāyā</i> . |

The Pluperfect is formed by adding *āyān* (1st person), *āi* or *āi* (2nd person), and *i* (3rd person) to the first person of the Past tense. We thus get *rādhāyān*, I had kept; *rādhāyāi*, I had eaten; and so on.

Future.

1. *kāyān*, *kāyāyān*, *kāyā*, or *kāyāyā*, I shall make, we shall make.
2. *kāyāi*.
3. *kāyā* or *kāyāi*.

Before all these terminations, *i* may optionally be inserted. Thus, *kāyāyāi*, *kāyāyāi*, *kāyāi*, or *kāyāyāi*.

Imperative.

1. *kāo*, do then. With a negative, *na kāo*.
 2. *kāo*, honorific *kāyāā*.
- Infinitive, — *kāyāyāi*, *kāyāyāi*, or *kāyāyāi*, to make.
 Present Participle, — *kāyāyāi*, or *kāyāyāi*, making.
 Conjunctive Participle, — *kāyā*, or *kāyāyāi*, having made, making.

The Past Conditional or Past Habitual is illustrated in the specimens by *khāyāi*, he would eat; *khāyāi*, they used to eat. Mr. Fargher does not describe this tense, which is apparently the same as in standard Bengali.

The verb *gāo*, to go, has an Irregular Conjunctive Participle, *gā*, having gone, which is often added to other verbs to render them more forcible. Thus, *āi gāo* *gā*, I went away; *dāo gā*, give away.

For further particulars of the grammar, and for a vocabulary of words peculiar to the dialect, see Mr. Fargher's work above mentioned.

INDO-ARYAN FAMILY. (EASTERN GROUP.)
BENGALI OR BANGLA-BHUSHI.

[illegible][illegible]

[No. 53.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGLA-BHISHUL.

SOUTH-EASTERN DIALECT.

(CHITTAGONG PROVINCE.)

THE MODERN SON-IN-LAW.¹

(J. D. Anderson, Esq., F.R.S., 1897.)

Ek bhānt agul māsik pāi kōl' Ō pāi kha hēt pēt nō māt.
One Brahman's one male child was. That day any writing reading not knew.
 Tār hānt pāi tar hānt hānt anyātrā kōl, Niyātrānt nite
His marriage after his father-in-law's house-to invitation was. To-dedication on-going
 tār nāi kōl, 'Ō pāi, agul pēt nā, pōkh kha kōl
he mother said, 'O son, one place take, do-the-way something buying
 khāik, kē hānt kōl hōdā n'ōr kōl, mōh-nā'ō kōl
eat, and father-in-law's house-is of-all about sit. with-meat-meat eaters's
 mōh kōl khāik.' Pāi pōkh-ē pāi agul pōkh nāi kōl nā, hānt
like word speak' Day by-past going one place's meats buying took, father-in-law's
 hānt pāi tār agul hānt hōl-thāi tōh, kē hānt hānt māt
house going now one happened all-they higher, he by-buying happened's head
 n'ōr nāi hānt māt khānt nāi kē 'kōl kōl' gōi kōl
upon mounting sitting mouth's inside meats putting 'see see' making speech
 kōl. Kōhōn tōh tār hānt nāi agul, 'Hānt pāi, nā
quite. Some-time after his father-in-law seeing asked, 'Father-in-law's son, thy
 hānt hānt nā? Tār hānt kha nā kōl. Tār pāi kōl
marriage has-been, ah?' His father-in-law anything not said. Thereafter rose
 hānt kōl. Kōhōn pāi tār hānt nā agul, 'Hānt kōl kōl
happening-to-eat-mouth going his father-in-law-(sf) asked, 'Thou camest and
 nā nāi kē 'nā? Tār hānt tōh hānt gōi nā. Tā kōl
when earth what became?' His father-in-law then very angry because. He said,
 'ākhānt nāi kē kōl, kē ākhānt tār hānt hānt, nā tōh kōl
'half-portion earth I ate, and half-portion thy father ate, else do-they why
 māt kōl.
daughter (f) gave'

¹ This is a little literary poem as set by Rabi Sanku Chandra Das, Deputy Magistrate and a well-known Bangal author. He tells me that it is a little episode taken and by Bengali married ladies when they hear of a son-in-law coming out badly. It is also used by female relatives when they 'chaff' a boy on his wedding night.

² In Chittagong and in Eastern Bangal generally, it is pronounced *nā* and *nāi* are all alike pronounced as *nā*. Consequently, in writing down this Chittagong form letters are used, not phonetically, but where they would be used in Western Bangal. The translation into English follows in an exactly phonetic or pseudo-sanskrit. G. Davidson.

FREE TRANSLATION OF THE FOREGOING.

A Brahman had a son. That boy did not know how to write or read. After his marriage there was an invitation to his father-in-law's house. When he was going to the feast, his mother said, 'O son, take a piece, buy something in the way to eat. In father-in-law's house sit above all, and with sweet mouth speak like a bottle (sambe).' The boy while going by the way bought sweets for one piece and on reaching his father-in-law's residence saw a hay-stack higher than all. Upon that he jumped, and sitting on the top of it, put the sweets into his mouth, and cried 'coo, coo.' After a while seeing his father-in-law he asked, 'Father-in-law's son, has your marriage taken place?' His father-in-law said nothing. After that, having taken his meal (rice) he went to wash his mouth, and asked his father-in-law, 'when this meal was dug, what because of the earth?' His father-in-law was greatly annoyed. He said, 'Half the earth I have eaten and the other half your father has eaten. Otherwise why did I give my daughter to you?'

Across the straits of the Megra from Chittagong, but having the Eastern Bengali-speaking island of Sandip between it and the mainland, lies the large island of Bhal, the dialect of which is practically the same as that of Chittagong. This island, like Sandip, belongs to the District of Moulkhal. The history of Sandip, the home of pirates, has already been given under the head of Eastern Bengali.

The dialect of Bhal has a few traces of the influence of the languages of the adjoining Districts of Backergunge to the west, and of Dacca to the north. For instance, *Jaana*, I shall say; *Mastra*, to fill; *Shakha*, remaining; are Eastern, and South-Eastern forms. The following special forms are also worthy of note:—

Adjective Singular, *bi-bhi*, from the field.

Pastive and Aorist from *Para*, *bihiat-ed*, to the sons; *chit'ra-pa-ed*, to the servants; *dyat'ra-pa-ed*, friends. In the last, the plural suffix is added to the positive singular.

Pronominal forms.—*bihi*, he; *bihi*, better, of him, his; *bihi-ed*, to him; *bihi-ed*, thy. *Bihi*, of this, of these; *bihi-ed*, to this. *Jaana*, Your Honour's. *Bihi*, what; *bihi*, that, copulative.

The only verbal forms deserving of special notice are *bihiat*, thou art, and the Tiggera Infinitive *bihiat-in*, to eat.

Two specimens of this dialect are given. One is the Parable of the Prodigal Son, the other is a popular song, collected on the spot.

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BARO-BHISHA.

SOUTH-EASTERN DIALECT.

(HATTA, FOWHARRA DISTRICT.)

এক দিনে হাটু খাতিয়ু রে হাটু খাতিয়ু খাতিয়ু হাটু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।
 হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু হাতিয়ু ।

The first word in the above properly *hata*, which is repeated *hata*. In singing, the sentence falls at *hata* and continues to pronounce as before *hata*, and the result is *hata* (*hata*), instead of *hata* as it ought to be *hata*.

<i>Kinikyir</i>	<i>hir,</i>	<i>re,</i>	<i>Me-hir</i>	<i>de-hi-harab</i>	<i>phir,</i>		
<i>Kinikyir</i>	<i>hir,</i>	<i>re,</i>	<i>Me-hir</i>	<i>de-hi-harab</i>	<i>phir,</i>		
<i>Chigun</i>	<i>an-ahin,</i>	<i>Q,</i>	<i>at-hi-hin</i>	<i>in-ay</i>	<i>higun,</i>		
(7) <i>Si</i>	<i>hir</i>	<i>hiya,</i>	<i>re,</i>	<i>Si-hin</i>	<i>hi-hi</i>	<i>hi-hi</i>	<i>chiya,</i>
<i>Si</i>	<i>hir</i>	<i>hiya,</i>	<i>re,</i>	<i>Si-hin</i>	<i>hi-hi</i>	<i>hi-hi</i>	<i>hiya,</i>
<i>Two</i>	<i>an-ay</i>	<i>hiya,</i>	<i>Q,</i>	<i>Si-hin</i>	<i>hi-hi</i>	<i>hi-hi</i>	<i>hiya,</i>
<i>Si-hin</i>	<i>hiya,</i>	<i>re,</i>	<i>hir</i>	<i>Si-hin</i>	<i>hi-hi</i>	<i>hi-hi</i>	<i>hiya,</i>
<i>Si-hin</i>	<i>hiya,</i>	<i>re,</i>	<i>hir</i>	<i>Si-hin</i>	<i>hi-hi</i>	<i>hi-hi</i>	<i>hiya,</i>
<i>Si-hin</i>	<i>hiya,</i>	<i>re,</i>	<i>hir</i>	<i>Si-hin</i>	<i>hi-hi</i>	<i>hi-hi</i>	<i>hiya,</i>

FREE TRANSLATION OF THE FOREGOING.

1. At that time *Si-hin* *Anir* went to the southern bank, and going there *Si-hin* *Anir* began to look towards right and left.
2. There he found *Si-hin* *Si-hi*'s flower-garden, and going into it *Si-hin* *Anir* began to look on all sides.
3. Going into the flower-garden *Si-hin* had a walk, and there the *Si-hin* *Anir* found a house.
4. Seeing the house *Si-hin* was exceedingly pleased and *Anir* *Si-hin* entered into the house.
5. Entering into the house what *Anir* did was that he got up and sat on the golden bedstead.
6. He moved the pillows on the bed and searched, and found *Si-hi*'s pocket-book of gems.
7. He took it up on his hand, and looked at it and held it to his heart.

The next specimen, which is a translation of the Fable of the Prodigal Son, comes from *Chingichiyi* *hi-hi* in the extreme east of the Nookhah District, close to the borders of *Chingungung*. The dialect closely resembles that of *Harah*. The following special forms may be noted.

The plural is everywhere made by adding *pa*. Thus, *hi-hi*-*pa*, to children. The word for 'he' is *hi-hi*. Amongst special verbal forms we may note *hi-hi*, thou art, *hi-hi*, I am dying; *hi-hi*, I do; *hi-hi*, I will say; *hi-hi*, to eat; *hi-hi*, thou didst begin.

No. 711

INDOLARYN FAMILY

(EASTERN GROUP)

SINGLI OR JAGRAH 1997

Abstract

[illegible]

¹ In the previous homomorphism γ represents the value of an argument, which gives a pronunciation like that of k in the French word *kin*. δ is pronounced just as in this, *cin*, and not like the n in *kin*, which is represented by α . ϵ is connected, after the n of *cin*, by an *u* as well as the n is alone.

For each i in the i th row, i is the i th row, and i is the i th row. The latter is (without any doubt, most) represents the i th row of the i th row. It is the i th row, and is the i th row. The i th row is the i th row, and is the i th row. It is the i th row, and is the i th row.

Flower stimulants and irritants are pronounced as by the national Government system.

[illegible]

<i>Doñter</i>	<i>hatter</i>	<i>chink</i>	<i>ar</i>	<i>tsukhler</i>	<i>hatter</i>	<i>haren,</i>
<i>Doñter</i>	<i>hatter</i>	<i>chink</i>	<i>ar</i>	<i>tsukhler</i>	<i>hatter</i>	<i>haren,</i>
<i>Shai</i>	<i>hinder</i>	<i>hatter</i>	<i>'ay,</i>	<i>tsukhler</i>	<i>hai</i>	<i>yü jen.</i>
<i>Shai</i>	<i>hinder</i>	<i>hatter</i>	<i>'ay,</i>	<i>tsukhler</i>	<i>hai</i>	<i>ar min.</i>

- (1) Mother and child are the enemy of father, while father is the enemy of mother.

A second night is the enemy of the first, while work is the enemy of the idle.

- (2) Warm and dark woods are the enemies of water, while lime is the enemy of hot leaves.

Worms are the enemies of bamboo, while salt is the enemy of the beach.

- (3) Grass is the enemy of the field, while cultivation is the enemy of the grain.

Unlabeled speech is the enemy of the children, while rough is the enemy of the old.

- (4) A father is the enemy of the rule and obedient son, and those who live in separate rooms are enemies of each other.

A quilt is an enemy in the mouth of Chai, unless one has got fever.

- (5) Crows are enemies of trees, while worms are the enemies of maggots.

Co-wives are enemies of each other, while sorrow is the enemy of the body.

- (6) Witches are enemies of snakes, while dark woods are the enemies of birds.

A mother-in-law is the enemy of the daughter-in-law (son's wife) when the former makes the latter wear rags.

- (7) The rainy season is the enemy of the beggar, while a net is the enemy of fish.

A weed in season is the enemy of the boat, and makes his eyes red with anger.

- (8) Cow urine is the enemy of milk, while a purple is the enemy of the face.

Brothers and friends are enemies when one is very much attached to his wife.

CHĀKMĀ SUB-DIALECT.

Over the greater part of the Chittagong Hill Tracts, South-Eastern Bengal is used as a kind of *Lingua Franca*, in addition to the many Tibeto-Burman languages common in that area. Among the wilder tribes, to the east even this means of inter-communication is absent, and a case is on record in which a woman of the Khumi Tribe gave evidence in her own language, knowing no other. This was interpreted into Hka, which was again interpreted into Maghi, which was finally interpreted into South Eastern Bengali, from which version, the Magistrate translated the evidence into English.

In the central portion of the Chittagong Hill Tracts, is the Chakmā Chak's Circle, situated in the country round the Karaphali River, a broken dialect of Bengali, peculiar to the locality, and of a very curious character, is spoken. It is called Chākma, and is based on South-Eastern Bengali, but has undergone so much transformation, that it is almost worthy of the dignity of being classed as a separate language. It is written in an alphabet which, allowing for its central form, is almost identical with the Khmer character, which was formerly in use in Cambodia, Laos, Annam, Siam, and, at least, the northern parts of Burma. This Khmer alphabet is, in its turn, the same as that which was current in the south of India in the sixth and seventh centuries. The Burmese character is derived from it, but is much more corrupted than the Chākma. The resemblance between Chākma and Khmer does not, however, extend to the typical peculiarity of the former that the inherent vowel of the consonants is *a*, not *e*, though even in this, there are noteworthy points of resemblance. The Khmer sign for *ja* has not the hook on the right hand side possessed by the Chākma *ja*. This hook represents the *a*. Similarly the hooks on the side of the Chākma *ja*, *ja*, *ja*, and *ra*, are all relics of the old sign for *a*. Chākma is spoken by about 50,000 people.

The following account of the Chākma alphabet is based on information provided by Doreen Kricha Chandra, a gentleman of Chākma nationality, and forwarded to me by Mr. J. A. Cave-Browne, Assistant Commissioner, Chittagong Hill Tracts.

The Chākma alphabet is as follows:—

𑄢	𑄣	𑄤	𑄥	𑄦
ka	khā	ga	ghā	da
𑄧	𑄨	𑄩	𑄪	𑄫
chā (ch)	chhā	ja	jhā	ṭā
𑄬	𑄭	𑄮	𑄯	𑄰
ba	bhā	ḍa	ḍhā	ra
𑄱	𑄲	𑄳	𑄴	𑄵
ṭa	ṭhā	ḍā	ḍhā	ṣā
𑄶	𑄷	𑄸	𑄹	𑄺
ya	yhā	ṣa	ṣhā	mā
𑄻	𑄼	𑄽	𑄾	𑄿
ya	rhā	ḍa	mā	dhā
𑅀	𑅁	𑅂		
ḍa	dhā	ā		

The most important point to notice in this alphabet is that the vowel inherent in each consonant is, not *a* as in other Indian languages, but *i*. Note also that ॐ the initial form (there is, of course, no non-initial form) of *i* is treated as a consonant, much as the letter *ay* is treated as a consonant in Arabic.

For purposes of comparison, I here give the usual Burmese forms of the consonants:—

ॐ ka,	ခ ka,	င ga,	ဂ ga,	စ cha,
က ka,	ခ ka,	င ga,	ဂ ga,	စ cha,
န na,	ဇ ja,	ဇာ ja,	ဇာ ja,	ဇာ ja,
တ ta,	ထ ha,	ဒ da,	ဝ da,	ဖ fa,
ပ pa,	ဖ pa,	ဗ ba,	ဗ ba,	မ ma,
ယ ya,	ရ ra,	လ la,	ဝ va,	
ဝ va,	လ la,			

As regards vowels, except ॐ *i*, none of them have any proper initial forms. The following are their non-initial forms. In a parallel column I give the usual Burmese forms for the sake of comparison:—

Chikna Form.		Burmese Form.	
{	Over the consonant	က	a
	On the sign	၀ = ၇	i
o	Over the consonant	ဝ	i
	On the sign	ဝ	i
{	Under the consonant	၇	e
	On the sign	၇	e
{	Before the consonant	ဝ	i
	Over the consonant	ဝ	i
{	On each side of the consonant	ဝ ဝ	e
	On the sign	ဝ ၇	ae

When a consonant has no vowel the sign " is put over the consonant, equivalent to the Burmese ၀ and the Bengali ০ . Thus, Chikna ৐ , Burmese ၀ , and Bengali ০ , all represent the letter *i*, without any vowel.

We thus get the following examples of the way in which non-initial vowels are attached to the letter ৐ *i*:—

৐ ka, ৐ ka, ৐ pa, ৐ ba, ৐ ta, ৐ ha, ৐ ga, ৐ ja, ৐ na, ৐ da, ৐ fa, ৐ ma,
৐ ya, ৐ ra, ৐ la, ৐ va.

When these words commence a word, the non-initial forms are attached to the letter သ as a kind of scaffolding for the support of the sound, exactly as *ailp* is used in Arabic. We thus obtain the following forms:—

၁၇ က သိ , သိ သိ , သိ သိ , သိ သိ , သိ သိ ,
 ၆၀ က သိ , သိ သိ , သိ သိ , သိ သိ , သိ သိ .

Note, however, that the initial form of *ai* is သိ , not သိ .

Sometimes words take special forms when initial. Thus we have for initial *ai* in သိ သိ သိ , သိ သိ . For initial *i*, we sometimes have သိ as in သိ သိ , 1, instead of သိ သိ . Sometimes the form သိ is used, attached to a preceding consonant, as in သိ သိ သိ , သိ . In the latter case သိ may be omitted, as in သိ သိ for သိ သိ သိ , သိ , having gone. Similarly သိ သိ stands for သိ , not သိ .

The sign — is also used to denote the doubling of a letter as in သိ သိ သိ သိ သိ သိ , from in the field; သိ သိ သိ သိ , သိ သိ .

When the letter သိ သိ is compounded with a consonant, it takes the form သိ as in သိ သိ , anyone. In similar circumstances, သိ သိ takes the form သိ in သိ သိ သိ , သိ သိ . Other compounded consonants present no difficulties.

The letter *ai* is often pronounced as *a*, and when this is the case, it is so transcribed. Thus သိ သိ သိ , not သိ သိ .

It is not necessary to give a detailed account of Chilmō Grammar, which closely resembles that of Chittagong. The following remarks will suffice:—

Consonant letters are regularly converted to dentals. Numerous examples will be found in the specimens. We may quote, သိ သိ for သိ သိ , having called; then for သိ သိ , a leg; သိ သိ for သိ သိ , a dog; သိ သိ , a match-maker, for သိ သိ ; and so on.

The Verb Substantive is conjugated as follows:—

	Present.	Past.	Plur.
	Sing. and plur.	Sing.	
1. <i>ayā</i> , I am, we are.	<i>āhā</i> , I was,	<i>āhā</i> , We were.	
2. <i>āyā</i> , or <i>ai</i> , thou art, you are.	<i>āhā</i> , thou wast,	<i>āhā</i> , you were.	
3. <i>āyā</i> , or <i>ai</i> , he is, they are.	<i>āhā</i> , he was,	<i>āhā</i> , they were.	

The conjugation of the Finite Verb closely resembles that of Chintang. The principal exception is that the first person ends in *ā* or *ai*. Other details will be found in the list of standard words appended. The Conjunctive Participle ends in *ānā*, as in *jeenā*, having gone.

A brief Chikna Vocabulary, under the name of *Doing-nāh*, is given by Finchall on p. 712 of Vol. X, Pt. I, 1884, of the Journal of the Asiatic Society of Bengal.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṅGA-BHĀṢĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

১০০০. ষোল্ল বছর, তিঁহু, ১০০০, ১০০০, ১০০০

১০০০, ১০০০, ১০০০, ১০০০, ১০০০, ১০০০

১০০০, ১০০০, ১০০০, ১০০০, ১০০০, ১০০০

১০০০, ১০০০, ১০০০, ১০০০, ১০০০, ১০০০

১০০০, ১০০০, ১০০০, ১০০০, ১০০০, ১০০০

১০০০, ১০০০, ১০০০, ১০০০, ১০০০, ১০০০

১০০০, ১০০০, ১০০০, ১০০০, ১০০০, ১০০০

১০০০, ১০০০, ১০০০, ১০০০, ১০০০, ১০০০

[No. 74.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR RAŢGA-BHĪJĪ.

SOUTH-EASTERN DIALECT.

(CHITLAGONG HILL TRACERS.)

CHĪKĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

Ek		jan-tin		din		yai	ol		Chikan
One		man-from		too		now	was.		The-younger
paṭra	ti	bha-rē		kala,		'bāha,		chamṇai	
son	his	father-to		and,		'Father,		property	
mar	bhāḡ	jē		pari,		marē		ja,	
my	treasure	which		falls,		made		place'	
Tar	bhai	tar		jē		ol		bhāḡ	din.
His	father	his		what		was		sharp	gone.
5 Bē	din	on	gē,	te	te	te	bhāḡ	jē	
Many	days	not	went,	he	his	his	treasure	what	
phā		chikkini		agātar		garī,		dār	
he-got		all		together		having-made,		for	
ek	dikar	gē.				Shikā		jēd	
one	in-country	went.				There		having-gone	
Hobohāni	kari	chikkini				hāḡa.			
debaḡery	doing	all				he-look.			

හෙ. රාජකර්මයෝ. හරෙහි. ලොවෙයින්

10 අභිමතයෝ. නිර්මාණ. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

15 හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

20 හෙ. නිර්මාණ. කෙරෙහි. බල. හෙ. කෙරෙහි

To He	shíshíde all	liúxié, having-but,	shì that	shíshí certainly-so			
19	hú-dànr very-great	liúxiéde fewer	bié. become.	To He	shíshíde then		
hú he	kěkěde anything	nǎ-dǎn, not-remaining,		tuān to-attend	tiān. fell.		
To He	shíshíde of-that-place	shì-jūn our-person		hú-mǎndéyī big-man-of	bié near		
gǎi. went.	To He	hú him	shíqīn niece	shíshíde to/fell	hú he		
liúxié fell-to	dǎn-dān. and.	To He	shíqīn-déxié niece/fell		tuān he/she		
18	péi having-pat	yú, even, happiness-making	péi belly	bié having-filled	kěshí, would-not,	qīnshíde bel	
kǎi angry	hú him to	nǎ not	dǎn. gone.	Xiǎo Afterwards	tiān he	húhú; undivided;	
tuān divided	tuān to-attend	tiān he/she(-to)	hú, and,	" nǎ 'my		hú father's	
hú have-many	shíshíde selected	shíqīn arrange'		hú much	kěshí of-eating		
mǎndéyī (older)-men to	dǎn of-eating	qǐ; is,	nǎ I	péi-péi happy			
20	mǎndéyī, one-eating, happy.	Mǐ I	hú have-from.	nǎ my	hú father	tiān near	jūn. will-go. is

Jinai Having-gone		ts- him-to	kan, I-will-see,	"bibi, " Father,	and I	Inhan God
kai-ya near-also	daigajjia clear-also		in the	kai-ya near-also	daigajjia ; clear-also ;	
mi I	ts thy	pek son	kai- of-being	lik worthy	say, am-not.	Mai He
maikiai satisfied	daigaj served	daigaj keep."	ts He	ts his	bibi father	child near
15	ts name.	ts He	bibi great	daigaj distance-in	daigaj remaining	ts his
bibi father	ts his	daigaj near ;	ts his	daigaj composition	kai ; because ;	daigaj running
Jinai having-gone	ts his	pek son's	kai each-on	bibi round	daigaj staying	
daigaj he-lived.	ts He	pek son	ts- him-to	kai, and,	"bibi, " Father,	mi I
Inhan God	kai-ya near-also	daigajjia clear-also	in the	kai-ya near-also		
16	daigajjia clear-also.	Mai I	ts thy	pek son	kai- of-being	lik worthy
ts He	bibi father	ts his	daigaj- served-all-to	kai, and,		
"kai-guai- Fry-god-in-from keep.		kai- role	in bring	ts his	pek having-stayed	1 : 1

de ; give ;	tir his	lidiŋ hand-on	chikwa a	lidiŋ ring	piŋŋ having-pat-on	
de, give,	tir his	thidiŋ pat-on	jidiŋ short	piŋŋ having-pat-on	de ; give ;	hidiŋ, now,
34	ŋin, come,	lidiŋ (let)-on	lidiŋ having-noted at-interv.	chichidiŋ movement	peri make.	ŋyŋjidiŋ become
mar up	di this	ywa on	mar-jidiŋ, having-dial-oned,	thir again	biŋchidiŋ ; movement ;	thir this
lidiŋyung, I-let,		thir again	piŋŋŋ, I-found,	thir They	chichidiŋ-godiŋ movement-making	
	lidiŋŋŋ, begin.					
	Shiŋŋŋŋŋ At-that-time	thir his	chidiŋ getal	ywa on	thir his	thidiŋŋŋ field-in
40	Th He	thidiŋŋŋŋŋ field-in-from	ghara house	hai near	thidiŋ having-come	chidiŋ dancing
chidiŋŋŋ, house.	Th He	chidiŋŋŋŋŋ one-person		chidiŋŋŋ movement	chidiŋ having-called	
	piŋŋŋŋŋ making	ghidiŋ, made,	"ghidiŋ there	hiŋŋŋ what ?	Chidiŋŋŋ Movement	thidiŋŋŋ house
hidiŋ, said,	"thir "thir	hidiŋ brother		thidiŋŋŋ ; has-come ;		thir fly
hidiŋ father	thir a	hidiŋŋŋŋŋ friend	ghidiŋ, given,		ghidiŋŋŋŋŋ become	thir he

- 18 ಶಾಕಂತಾ ಶಾಂತಾ ಕಮ ಸಿ ಹಂತಾ ಕಮ , ಕಮ
 ಶಾಂತಾ ಕಮ ಪ್ರ ಶಾಂತಾ ಕಮ .
- ಪ್ರ ಶಾಂತಾ ಕಮ ಪ್ರ ಶಾಂತಾ ಕಮ .
- ಕಮ ಶಾಂತಾ ಕಮ ಕಮ .
- ಕಮ ಕಮ ಕಮ ಕಮ .
- 19 ಶಾಂತಾ ಕಮ ಕಮ ಕಮ ಕಮ .
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42	tiok his	hijrah in-law	gamari in-prodrom	paot? got?	Ta He			
	nig (in)-anger	jall; lured;	ghass house	vikkar inside-in	na not	pat. need.		
	Shijijale For-that-reason	tiu his	kib father	ghara house	hikant-tia inside-in-from	nigti having-entrapped		
	al same	Tik-ri Him-to	hijsi entirety	lala, made.	Ta He	tiu his		
	kibe-ri father-to	kala, and,	'kila, ' Father,	mi I	lar thy	chagui service		
43	Widih-hajar-ang many-years-during		gandag, arranging,	lar thy		hikoma cousins		
	lari outside	hichohi anything	na not	garag; I-do;	ta pat	tiu then	al-kwi a-singie	
	dagul-cha goat's-goat-one	na-ri we-to	na not	dya, passer,	mar my	dagag-ekandijah friends		
	la having-taken	kivaki joy	garag. I-may-make,	Ta Thy	ti his	pa, son,	je who	lar thy
	chumpati property		hichohi hui discreetly having-died		utro, squared,		je when	ti is
44	al, same,	tiu him-of	jale for-the-sake	tiu them	ek a		hikoi front	
	ek, passed?	Tiu He	kib father	ti-ri him-to	kala, and,	'pa, ' son,	tiu then	

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ନୀତି ନୀତି ,

	high always	na-chamick no-will		aga. not.	Min Min	je what
	lagh, do	stikikol oil		bat. thine (is).	Tur Tap	khityek brother
	Ngah movement-in	pytyg. wings,	shiptjakh for-the-cream	had at	khakhi movement	gah, arranging,
60	kyllig house	lar lay	li also	khut brother		mar-jy having-died-wood
	khir again	khichyok survived;		khichyok, I-look,		khir again
	pytyg. I-land (him).'					

[No. 75.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

KENDALI OR BANGA-SHILSHI.

SOUTH-EASTERN DIALECT.

(CHITLAGONG HILL TRACTS.)

CHAKMA SUB-DIALECT.

SPECIMEN II.

A FOLK-TALE.

Adya <i>Formerly</i>	ak <i>a</i>	aija <i>king</i>	el <i>was</i>	Tie <i>the</i>	ak'ek <i>was</i>
kada <i>very</i>	dai <i>body</i>	jai <i>daughter</i>	el <i>was</i>	Kanyai <i>The-daughter's</i>	kada <i>much</i>
kadi <i>story</i>	nika <i>different</i>	dikai <i>countries-in sitting</i>	bi <i>(i.e. gradually)</i>	joni <i>having-gone</i>	nika <i>different</i>
					dai <i>countries-of</i>
manya <i>people</i>	kai <i>to-talk-of</i>	gila <i>more-also</i>	ti <i>this</i>	kadi <i>story</i>	shai <i>having-heard</i>
					ghadi <i>match-makers</i>
adi <i>to-omit</i>	igila <i>begin</i>	Raji <i>The-king</i>	ti <i>he</i>	tai <i>only</i>	ak'ek <i>was</i>
					jai <i>daughter</i>
kadi <i>saying</i>	ti <i>he</i>	bi <i>very</i>	bi <i>much</i>	igila <i>heard</i>	Shiyajai <i>For-that-reason</i>
kanyai <i>the-daughter</i>	jai <i>what</i>	kadi <i>word</i>	shai <i>that</i>	gata <i>he-went-to-do</i>	Kanyai <i>The-daughter</i>
					dai <i>great</i>
kai <i>became</i>	pa <i>even</i>	gila <i>made</i>	'ti <i>'she</i>	jai <i>what</i>	kichai <i>principles</i>
					dai <i>all</i>
					dika <i>also</i>

ಮೊಗ್ಗುಗಳನ್ನಿಡುವ ಕೂಸುಗಳು . ಅವರಿಗೆ 4 ಇಂಚು ಕೂಸು

10 ಕೂಸುಗಳು ಹುಟ್ಟಿದ .

ಮೊಟ್ಟೆಗಳಿಗೆ 4 ಹೂವುಗಳೂ ಸೆರೆ 2 ಇಂಚು 1/60 ಉ

ಪದಗಳೂ ಇವೆ . ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 4 ಹೂವು

ಗಳಿಗೆ 2 ಹೂವುಗಳೂ ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 2 ಹೂವು

ಗಳಿಗೂ ಇವೆ . ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 4 ಹೂವುಗಳೂ

15 ಹೂವುಗಳೂ ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 4 ಹೂವುಗಳೂ

ಸೆರೆ 2 ಇಂಚು .

ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 4 ಹೂವುಗಳೂ

ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 4 ಹೂವುಗಳೂ

ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 4 ಹೂವುಗಳೂ

20 ಉಪಲಬ್ಧ ಮೊಟ್ಟೆಗಳಿಂದ 4 ಹೂವುಗಳೂ

shā	kínkín-tín	jū	gūn	jūn	ā	piān,	ā
that	prescription-as-from	who	the-sure-to	jump	to give	will-be-able,	do
10	shē	ník	lān.				
	him	as-though	will-also.				
	Shā-shūyí-kāi	mínshūyǐn	kāi-shā-jūn	ā			
	Flat-out-doing	people	for-of-telling	do			
	lān-shē	kān.	Ti	lān,	'shā-shūyí	gūn,	mínshū
	father-to	said.	Her	father,	'flat-out	(?)-to-do,	the-men
niánshū,	kān	shē	kān	lān.	The	jūn	
will-do,	having-said	her-to	much	announced.	the	daughter	
as	obvious.	Shā	ā	jūn-shē	gūn	kān	
and	heard.	The-thing	his	daughter-to	done	made saying (i.e. known),	
15	as	path.	The	jūn	gūn	kān	mínshūyí-shē
and	was-able (to-help-it).	his	the	daughter's	one	stop	the-people-to
	kāi-shū.						
	old.						
	Piān	mínshū	dūn-tín	gūn	gūn	pū	
	Afterwards	different	ascription-as from	young	young	days	
	nīn-jūnshū	pūn	jūn	shē	lānshū	lānshū	
	King's-daughter	of-giving	for-the-son	to-son	depos.		
	pūnshū	kānshū-tín	jūn	ā	shūnshū	mínshū	
	but	the prescription-from	jump	having-given	all	done.	
20	Kūn	shē	as	pūnshū			
As yet	her	and	obscured.				

৩৩০ গুণন করিবে বোম্বি বাল্যি বাল্যি
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	Hi Tū	shām food	kari lamb-does	hūh many	mūn men	maū dead.		
	Rūi The-king	hū much	mūn mind-to	dū arrive	pūh, got.	Hū N'lat	hūh by-doing	
	mūn men	hū more	mū not	mūh may-do,	hū and	hūh dancer's	pū now	hū may-stand
	hūh to-consider	hūh begin.						
22	Hū One	dū day	shūh at-evening	Rūi the-king	mūh far-mountain	hūh very-much	pū place	
	shūh thousand	hū sitting	hūh was-considering.	Hū That	hūh time-of	hū one	hū person	
	gūh young	pū boy	Rūi the-king's	mūh presence-in	hūh having-come	hū to	hūh wherefore	
	hūh to-come	Rūi the-king-to	hūh and.	Rūi The-king	hūh time	hūh very	hūh long	
	hūh hundred	hūh estimated	hūh hundred.	Tū From-to	hūh much	hūh to-explained		
23	hūh house-in	pūh back	pūh to-go	hūh and.	Tū He	hūh his	hūh words	
	mū not	shūh heard.	Rūi The-king	pūh afterwards	mūh to-stand	mūh to-stand	hūh to-consider	hūh begin.
Tū He	mūh mind-in	hūh to-consider,	pūh if	gūh the-young	pūh to-stand	hūh to	hūh to-stand	

giri pāra is bar chāy pāra. Raja. rā
to-make to-much-to-chie he much Apparent would-get. Thinking him

he par dia dia kōrai mī chōch gūi glān
of-they following day house having-said face melancholy-making house

35 khidat gīl, dāir bāi par mī. Khāi
in-inside roof, door having-closed having-been-down remained. Considering

khāi ghān gīl. Ghānā shānā dāi
considering sleep in-roof. Sleeping a-dream-in. to-see.

The chōch nāi ik jōn hāi mīā kōrai thāi
He crown-of-head near one person old woman having-not him

he 'n ghāi par tar jōnā hāi. The chāi
is-telling, this young boy thy son-in-law tell-he. He four

dhāghāi chāi hāi ghāi (ghāi for chāi) hāi dāi, phāi
children four pillows one under-thin having-said of-children/and, the-water-in

40 jōn dāi ya mī māra. Ghānā-tā jighāi chōch, tyāi
jump of-he-give even not know-it. Sleep-in-from having-unheard he-looked, suppose

mī dāi.
not he-see.

Thāy par hāi Raja ghānā-tā nighāi hāi
Next-morning light having-been thinking the-house-in-from emerging he-would

āi. Ghāi parāi kōt hāchāi kōt dāi. Thāi
some. The-young boy him-for nothing is he-see. Him

āi nighāi. Ghāi parāi ik hāi ya mī chānā
again-also he-announced. The-young boy one time-of even not heard
Thāi.

45 dōrai Hōjō the married-to dōki jōm dōke jōgi
 wing the-king the minister-to having-called jump of/going the-place-to

jōke-jōke jōgi gōke hōke dō. jōgi
 of-going-for arrangements to-made order jump. Arrangements

hōtō Hōjō the jōi hōi hōke in jōgi gō.
 bring-made the-king his daughter friends relatives taking the-place-to and.

Hōjō jōi gōke pōkeiwō dō dōrai the rōdō rōdō
 The-king's daughter the-young boy beautiful having-own her in-mind in-mind

hōi, 'Mōi tōtō rōkō gōkō hōi gōm hō.
 she-would, 'I him husband of-I-get very good it-would-be.

46 Kōjōke gōm gōkō 'I' kōkō hōi Fōkō jōm dōke
 fly was did-I-make I' words began. Afterwards jump of/jump

dōke hōkō Hōjō hōkō dō. gōke pōkeiwō
 the-appeared-to-the having-become the-king order jump. the-young boy

hōkō chōkō hōkō hōkō hōkō hōi gō.
 help us four yellow one umbrella having-bought good.

'Tō jōi pōpō gōkō' Tō hōi gōke pōkeiwō jōm
 'She for world make' That-of after the-young boy jump

dō. jōm dōkō pōkō hōkō hōkō hōi.
 good jump having-given the water-to floating floating he-remained.

47 Abōkō hōkō tōkō hōkō Fōkō Hōjō
 Every-one week played became. Afterwards floating
 Royal

1. θ 2. θ 3. θ 4. θ 5. θ 6. θ 7. θ 8. θ 9. θ 10. θ
 11. θ 12. θ 13. θ 14. θ 15. θ 16. θ 17. θ 18. θ 19. θ 20. θ
 21. θ 22. θ 23. θ 24. θ 25. θ 26. θ 27. θ 28. θ 29. θ 30. θ

glair the young	prahwih boy	ti for	ghant house-in	nini happy-like	lart him	Mr Ma
joyie daughter-of	chantri with		bôla much	kamoh exceedingly	lari making	Kah married
girl making	dila. gone.					

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, who had only one lovely daughter. The fame of her beauty gradually spread over different countries, and people began to talk about it. Dyed-in-the-scarlet matchmakers, attracted by the report, began to come. As she was his only daughter, the king loved her much, and whatever she said, that he used to do. When the damsel was full grown she made a vow that she would only take him for a husband who should leap into the river from the top of a precipice which she should point out.

People told her father to that effect, and he much commiserated with her, explaining that man who ventured to attempt that feat would surely die, but she refused to listen to him. As the king loved his daughter, he told people the story of her vow.

Then from different countries came young men in the hope of getting the king's daughter, but, as each jumped from the precipice, he died. No one got her.

When, in this way, many men had died, the king was much grieved, and began to think of some way in which, while his daughter's vow would not be broken, people would no longer lose their lives.

One day, in the evening, he was sitting alone on his throne in melancholy mood and thinking, when a youth came into his presence, and told him why he had come. The king was struck with his beauty, and conversed much with him, saying, 'go back to thy home.' But the youth paid no heed to him. Then the king began to consider in his heart that if he could get this youth for his son-in-law, he would be very happy. He told the youth to come next day, and with a melancholy countenance went into his palace, shut his door, and lay down. When she was thinking he fell asleep, and in his sleep he saw a dream. An old woman was sitting by his head, and was saying to him, 'this youth thy son-in-law shall be. If thou the pillows round him, and an umbrella to him, even if he jumps into the water, he will not die.' When the king woke, no one was visible.

Next morning, at daybreak, as the king was leaving his palace, he found the youth waiting for him. He conversed with him much, but when he saw that the youth would not listen to him for a moment, he called his minister, and ordered him to make arrangements for going to the place fixed for the leap. When all was ready, the king went thither with his daughter and with his relations and friends. When the princess saw how beautiful was the young boy, she said in her heart, 'how good would it be if I got him for a husband! Why did I make my vow?' Then, as the appointed time, the king tied four pillows and an umbrella to the youth, and gave the order, saying at the same time 'pray ye for his safety.' The youth took the leap and fell safely into the water, where he remained floating. Every one was much pleased, and the king took him home to his palace and married him to his daughter with great magnificence.

[Note.]—The legend is a piece of folk-lore founded on tradition of great interest. The precipitous top of the hill still exists. It is called 'disembarked' or 'disembarked' hill. It is situated on the bank of the river Kanyapah near Chikasson on the Kanyapah Forest Reserve.

STANDARD LIST OF BENGALI WORDS AND SENTENCES.

The following lists of Standard words and sentences in the various *dialects* of Bengali have been prepared independently of the corresponding translations of the *Panchin* of the *Predigal Son*. Some variations of spelling will therefore be observed. These I have deliberately left untouched, as they will be useful to the student as illustrating doubtful points of pronunciation.

I have to acknowledge my indebtedness to *Mahendraprasad* Pandit *Mahar* Charles Spurgeon, C.I.E., and to *Baba Syam-cham* Dargal for the very carefully prepared lists in Standard and Colloquial Bengali. The latter represents the language of the middle classes of Calcutta, and is spelt phonetically. The former is the Standard Bengali of the books, and is strictly transliterated.

STANDARD LIST OF

English	French (Standard) (Standardized)	French (Colloquial) (Pronunciation)	Modern French (Standardized)
1. One	Un	Un	Un
2. Two	Deux	Deux, du	Deux
3. Three	Trois	Trois	Trois
4. Four	Quatre	Quatre	Quatre
5. Five	Cinq	Cinq	Cinq
6. Six	Six	Six, sixe	Six
7. Seven	Sept	Sept	Sept
8. Eight	Huit	Huit	Huit
9. Nine	Nou	Nou, né	Nou (Nou)
10. Ten	Dix	Dix	Dix
11. Twenty	Vingt	Vingt, bou	Vin (Vint)
12. Fifty	Pinchis	Pinchis	Pinchis (Pinchis - bou)
13. Hundred	En, cent	En, del	En
14. I	Eni	Eni, eni	Eni
15. Ours	Ence	Ence, eni	Ence
16. Man	Ence as above	Ence as above	Ence
17. We	En'is	Ence, eni	Ence
18. Of us	Ence, eni, eni	Ence, eni	Ence
19. Our	Ence as above	Ence as above	Ence
20. You	En, eni, eni	En, eni, eni	En, Eni
21. Of you	En, eni, eni	En, eni, eni	En, Eni
22. Thine	En, eni, eni	En, eni, eni	En, Eni
23. You	En, eni, eni	En, eni, eni	En, Eni
24. Of you	En, eni, eni	En, eni, eni	En, Eni
25. You	En, eni, eni	En, eni, eni	En, Eni

Bengali Script (Roman Script and Devanagari) ^a	Bengali Script (Devanagari) ^b	Ortho-Bengali Script	Chitrak'	English
Ek	Ek	Ek, eka	Ek	1. One.
Doi	Doi	Doi, doi	Doi	2. Two.
Tin	Tin	Tin, tina	Tin	3. Three.
Chor	Chor	Chor, chāchor	Chor	4. Four.
Pan	Pan	Pan, pāchācor	Pan	5. Five.
Shap	Shap	Shap, shāpach	Shap	6. Six.
Sat	Sat	Sat, shat	Sat	7. Seven.
Ash	Ash	Ash, ashāt	Ash	8. Eight.
Nay	Nay	Nay, nait	Nay	9. Nine.
Dash	Dash	Dash, dashāt	Dash	10. Ten.
Dash, bāp	Bāp	Bāp	Bāp	11. Twenty.
Panch	Panch	Panchāsh	Panch	12. Fifty.
Sha	Shāsh	Shā, shā	Shāsh	13. Hundred.
Kai	Kai	Kai	Kai or kai	14. I.
Kai	Kai	Kai, Kya	Kai khal, ka	15. Of us.
Kai	Kai	Kai, Kya	Kai, ka	16. Mine.
Kai	Kai	Kai, Kya	Kai or kai	17. We.
Kai	Kai	Kai, Kya	Kai or kai	18. Of us.
Kai	Kai	Kai, Kya	Kai, Kai	19. Our.
Tai, tai	Tai	Tai	Tai	20. Thou.
Tai	Tai	Tai	Tai	21. Of thee.
Tai	Tai		Tai, tai	22. Thee.
Tai	Tai	Tai, tai	Tai, tai	23. You.
Tai	Tai	Tai, Kya	Tai, Kai, tai	24. Of you.
Tai	Tai	Tai, Kya	Tai, Kai, tai	25. Yours.

^a In the above, p and j are written p when pronounced, or vice versa. The letter of represents the most of p or j.
^b In the above, k is written k when pronounced, or vice versa. The letter of represents the most of k or j.

English.	Bengal Standard (Purandara- kand).	Bengal Colloquial (Purandara- Purandara).	Western Bengal (Bachchan).
26. He	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
27. He has	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
28. He is			Ek, he
29. They	Tak, they; a, he; a, he.	Tak, they; a, he; a, he.	Tak, they
30. They have	Tak, they; a, he; a, he.	Tak, they; a, he; a, he.	Tak, they
31. They are			Tak, they
32. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
33. He has	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
34. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
35. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
36. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
37. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
38. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
39. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
40. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
41. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
42. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
43. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
44. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
45. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
46. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
47. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
48. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
49. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
50. He is	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
51. He is (to be a man)	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he
52. He is (to be a man)	Ek, he; a, he; a, he.	Ek, he; a, he; a, he.	Ek, he

[illegible]

[illegible]

English	Arabic	Arabic (Transliterated)	Arabic (Transliterated)	Arabic (Transliterated)
40. Plaster	كحل	Khal	Khal	Khal
41(a). Plaster	كحل	Khal	Khal	Khal
42. Wire	سلك	Salk	Salk	Salk
43. Child	ولد	Wald	Wald	Wald
44. Son	ابن	Abn	Abn	Abn
45. Daughter	بنت	Bant	Bant	Bant
46. Slave	عبد	Abd	Abd	Abd
47. Calves	عجول	Ajwal	Ajwal	Ajwal
48. Sheep	شاة	Shaa	Shaa	Shaa
49. Goat (Bos-capra Boag)	ماعز	Ma'az	Ma'az	Ma'az
50(a). Goat (Bos-capra)	ماعز	Ma'az	Ma'az	Ma'az
51. Deer (Bos)	قرد	Qard	Qard	Qard
52(a). Deer (Bos)	قرد	Qard	Qard	Qard
53. Cow	بقرة	Baqra	Baqra	Baqra
54. Horse	حصان	Hawan	Hawan	Hawan
55. Sheep	شاة	Shaa	Shaa	Shaa
56. Wire	سلك	Salk	Salk	Salk
57. Water	ماء	Ma'	Ma'	Ma'
58. House	بيت	Bait	Bait	Bait
59. House	بيت	Bait	Bait	Bait
60. Cow	بقرة	Baqra	Baqra	Baqra
61. Cow	بقرة	Baqra	Baqra	Baqra
62. Dog	كلب	Kalb	Kalb	Kalb
63. Cat	قط	Qat	Qat	Qat
64. Chick	دجاجة	Dajaja	Dajaja	Dajaja
65. Duck	بطة	Bata	Bata	Bata
66. Goose	فيل	Fil	Fil	Fil
67. Goose	فيل	Fil	Fil	Fil
68. Goose	فيل	Fil	Fil	Fil
69. Goose	فيل	Fil	Fil	Fil
70. Goose	فيل	Fil	Fil	Fil
71. Goose	فيل	Fil	Fil	Fil
72. Goose	فيل	Fil	Fil	Fil
73. Goose	فيل	Fil	Fil	Fil
74. Goose	فيل	Fil	Fil	Fil
75. Goose	فيل	Fil	Fil	Fil

English	English Characters (Transliterated) (Roman)	English Characters (Phonetic) (Roman)	Native English (Transliterated)
76. Red	Reddi, redhi	Redi, redhi	Redi
77. Go (Imperative)	Go, go, go, or goana haran.	Go, go, go	Go
78. Eat (Aorist)	Khi, khia khiahar or khiaja haran.	Khi, khia, khia	Khi
79. Sit (Aorist)	So, soo, sohar	So, so, sohar	So
80. Come (Aorist)	Ay, aia, aiaa, Agosaa haran.	Ai, aia, aiaa	Ai
81. Run (Aorist)	Ma, mara, maran	Ma, ma, maran	Ma
82. Stand (Aorist)	Ma, aiaa, aiaa	Ma, aiaa, aiaa	Ma
83. Die (Aorist)	Ma, mara, maran	Ma, ma, maran	Ma
84. Give (Aorist)	Da, dia, dia, dia	Da, dia, dia	Da
85. Buy (Aorist)	Dama, damaa, daman	Dama, damaa, daman	Dama
86. Up	Upa	Upa, upi	Upa
87. Near	Khiya	Khiya, khiaha	Phi
88. Down	Khiya, kharan	Khiya	Khiya, Khar
89. Far	Da	Da	Da
90. Below	Kharan, khar	Kharan, kharan, khar	Ag
91. Behind	Phidhi	Phidhar, phidha, phidha	Phidhi
92. With	Hi	Hi	Hi
93. What	Ki	Ki	Ki
94. Why	Khar, Kharan	Khar, Kharan	Kharan
95. And	Da, dang	Da	Da
96. But	Khar	Khar	Khar
97. If	Phi	Phi	Phi
98. Yes	Ma	Ma, ai	Ma
99. No	Da	Da	Da
100. How	Phi, phi	Phi, phi	Phi
101. A little	Ma phi	Ma phi	Phi
102. Of a little	Da phi	Da phi	Phi

[illegible]

English	Siang Sakaai (Pronunciation)	Siang Sakaai (Pronunciation)	Western Siang Sakaai (Pronunciation)
103. To a father	Ek piak-ko	Ek piak-ko	Ek-pi
104. From a father	Ek piak-ko, ek piak-ko koak or koak-koak	Ek piak-ko, Ek piak-ko, koak or koak-koak	Ek-pi-koak
105. Two fathers	Ek piak	Ek or Ek piak	Ek-pi
106. Fathers	Piak	Piak	Ek-pi
107. Of fathers	Piak-ko, piak-ko	Piak-ko	Ek-pi-ko
108. To father	Piak-ko	Piak-ko	Ek-pi-ko
109. From father	Piak-ko-koak, piak-ko-koak	Piak-ko (piak, koak, koak-koak, or koak)	Ek-pi-koak-pi-koak
110. A daughter	Ek kua-ko	Ek kua	Ek
111. Of a daughter	Ek kua-ko	Ek kua	Ek-ko
112. To a daughter	Ek kua-ko	Ek kua-ko	Ek-pi
113. From a daughter	Ek kua-ko-koak, ek kua-ko-koak koak or koak-koak	Ek kua-ko, Ek kua-ko, koak, koak-koak, or koak-koak	Ek-pi-koak
114. Two daughters	Ek kua-ko	Ek or Ek kua	Ek-pi
115. Daughters	Kua-ko	Kua-ko	Ek-pi
116. Of daughters	Kua-ko	Kua-ko	Ek-pi-ko
117. To daughters	Kua-ko-koak	Kua-ko	Ek-pi-koak
118. From daughters	Kua-ko-koak-koak, koak or koak-koak	Kua-ko-koak, koak, koak-koak, or koak-koak	Ek-pi-koak-pi-koak
119. A good man	Ek (jua) kua or kua kua	Ek (jua) kua kua	Kua kua
120. Of a good man	Ek (jua) kua or kua kua	Ek (jua) kua kua	Kua kua
121. To a good man	Ek (jua) kua or kua kua	Ek (jua) kua kua	Kua kua
122. From a good man	Ek (jua) kua or kua kua	Ek (jua) kua kua	Kua kua
123. Two good men	Ek (jua) kua or kua kua	Ek or Ek (jua) kua kua	Ek-pi kua kua
124. Good men	Kua or kua kua	Kua kua	Kua kua
125. Of good men	Kua or kua kua	Kua kua	Kua kua

Belgisch (Frans)	Armen. (Armen. Hiyeroglifi en West Syrisch)	Palmyr. Hiyeroglifi
Êk kaptir kaptir . . .	Êk kaptir	Kap-kâk . . .
Êk kaptir kaptir . . .	Êk kaptir-kâk	Kap-kâk-kâk a-kâk . . .
Kâp kaptir . . .	Kap kaptir . . .	Kâk-kâp . . .
Kap-kâ . . .	Kap kâkâk . . .	Kap gâk . . .
Kap-kâ . . .	Kap kâkâkâk . . .	Kap-gâk-kâ . . .
Kap-kâ kaptir . . .	Kap kâkâk-kâ . . .	Kap-gâk-kâk . . .
Kap-kâ kaptir . . .	Kap kâkâkâkâkâk . . .	Kap-gâk-kâkâkâk . . .
Êk kâk . . .	Êk kâkâk . . .	Kaptir kâk . . .
Êk kaptir . . .	Êk kâkâk . . .	Êk kâk-kâk . . .
Êk kaptir kaptir . . .	Êk kâkâk-kâ . . .	Êk kâk-kâk . . .
Kaptir kaptir . . .	Êk kâkâk-kâk . . .	Êk kâk-kâkâkâk . . .
Kâp kâk . . .	Kâpâk kâkâk . . .	Kâkâk kâk . . .
Kâp-kâ . . .	Kâkâk . . .	Kâkâ kaptir . . .
Kâp-kâ . . .	Kâkâk . . .	Kâkâ kaptir-kâ . . .
Kâp-kâ kaptir . . .	Kâkâk-kâ . . .	Kâkâ kaptir kâp . . .
Kâp-kâ kaptir . . .	Kâkâk-kâk . . .	Kâkâ kaptir kâkâk . . .
Êk kâkâ kâkâ . . .	Êk kâkâ kâkâ kâkâkâ . . .	Êkâk kâkâ kâk . . .
Êk kâkâ kâkâ . . .	Êk kâkâ kâkâ kâkâkâkâ . . .	Êkâk kâkâ kâkâkâ . . .
Êk kâkâ kâkâ kaptir . . .	Êk kâkâ kâkâ kâkâkâkâkâ . . .	Êkâk kâkâ kâkâ kâp . . .
Kâp-kâ kâkâ kâkâ . . .	Kâp-kâ kâkâ kâkâkâkâkâkâ . . .	Kâp-kâ kâkâ kâkâ kâkâkâkâ . . .
Kâkâ kâkâkâ . . .	Kâkâ kâkâkâ kâkâkâ . . .	Kâkâ kâkâ kaptir . . .
Kâkâ kâkâ-kâ . . .	Kâkâ kâkâkâ kâkâkâkâ . . .	Kâkâ kâkâ kaptir-kâ . . .

Eastern English (Eastern English and Scotch)	Eastern English (Shetlandic)	North-Eastern English	Welsh	Irish
En nyghe gñel . . .	En nyghe gñel . . .	En nyghe . . .	En nyghe . . .	101. To a father.
En nyghe gñel-est . . .	En nyghe gñel-est . . .	En nyghe . . .	En nyghe . . .	102. From a father.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	103. Two fathers.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	104. Father.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	105. Of fathers.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	106. To fathers.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	107. From fathers.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	108. A daughter.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	109. A daughter.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	110. Of daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	111. To daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	112. From daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	113. A daughter.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	114. Two daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	115. Daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	116. Of daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	117. To daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	118. From daughters.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	119. A good man.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	120. Of a good man.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	121. To a good man.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	122. From a good man.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	123. A good man.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	124. Good man.
En nyghe . . .	En nyghe . . .	En nyghe . . .	En nyghe . . .	125. Of good man.

English	Original Russian (Ortho- graph)	Original Russian (Phonetic Transcription)	Written English (Transliteration)
186. To, good man . . .	Хорош or хорош, хор-шo-го	Хорош хор-шo	Horosh, Horshgo . . .
187. From good man . . .	Хорош or хорош, хор-шo-го-го-го	Хорош хор-шo-го-го	Horosh (Horshgo-gorshgo)
188. A good woman . . .	Ее хорош or хороша хороша	Ее хорош хороша or хор-шo-шo	Horosh edy'-lysh
189. A bad boy . . .	Он mauvais badly	Он (horsh) or bad shorsho . . .	Dorsho shorsho
190. Good women . . .	Хорош or хороша хор-шo-шo-шo	Хорош хор-шo-шo	Horosh edy'-lysh shorsho
191. A bad girl . . .	Он mauvais badly	Он (horsh) хороша	Dorsho boy shorsho
192. Good . . .	Хорош, хорош . . .	Хорош . . .	Horosh . . .
193. Better . . .	The same, with the same with which comparison is made in the absolute case, or in the positive case with the word <i>лучше</i> or <i>лучше</i> after it.		The same same . . .
194. Best . . .	The same with <i>лучше</i> in the absolute and the word for 'all' prefixed to it, or in the positive with the word <i>лучше</i> 'all' before and the word <i>лучше</i> or <i>лучше</i> after it.		Best shorsho Horsh
195. High . . .	Высоко . . .	Високо . . .	Chislo . . .
196. Higher . . .	The same as in 'better' and 'best' . . .		The same same
197. Highest . . .			Sub-same same . . .
198. A horse . . .	Он घोड़ा, घोड़ा or घोड़ा . . .	Ее घोड़ा or घोड़ा . . .	Chorsh . . .
199. A mare . . .	Ее घोड़ा or घोड़ा	Ее घोड़ा or घोड़ा . . .	Chorsh . . .
200. Horse . . .	The phonetic are formed by prefixing or adding numerals or adjectives of number, for 'all', 'several', 'many' etc.		Chorsh shorsh
201. Horse . . .	.....	.....	Chorsh shorsh . . .
202. A bull . . .	Он бык or бык . . .	Ее бык or бык . . .	Shorsh . . .
203. A cow . . .	Ее бык . . .	Ее бык . . .	Shorsh . . .
204. Bull . . .	The phonetic are formed as in 'horse', 'mare' . . .		Shorsh-gorsh . . .
205. Cow . . .	.....	.....	Chorsh-gorsh . . .
206. A dog . . .	Он собака . . .	Ее собака собака, Ее собака	Shorsh . . .
207. A black . . .	Ее черный . . .	Ее черный or черный собака, Ее собака	Shorsh's shorsh . . .
208. Dogs . . .	Phonetic are formed as in 'horse' and 'mare' . . .		Shorsh-gorsh . . .
209. Black . . .	.....	.....	Shorsh's shorsh-gorsh . . .
210. A leopard . . .	Он пятно, пятно or пятно . . .	Ее пятно or пятно . . .	Shorsh . . .
211. A human god . . .	Он пятно or пятно . . .	Ее пятно or пятно . . .	Shorsh . . .

Swedish Language (Hudon's Edition and English)	Swedish Language (Hudon's Edition)	Swedish Language (Hudon's Edition)	English	English
Ennå en annan händelse gäst . . .	Ennå en annan gäst . . .	Ennå en annan händelse . . .	Ennå en annan gäst . . .	106. To good man.
Ennå en annan händelse gäst . . .	Ennå en annan händelse gäst . . .	Ennå en annan händelse . . .	Ennå en annan gäst . . .	107. From good man.
En händelse gäst . . .	En händelse gäst . . .	En händelse gäst . . .	En händelse gäst . . .	108. A good woman.
En händelse gäst . . .	En händelse gäst . . .	En händelse gäst . . .	En händelse gäst . . .	109. A bad boy.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	110. Good woman.
En händelse gäst . . .	En händelse gäst . . .	En händelse gäst . . .	En händelse gäst . . .	111. A bad girl.
Ennå . . .	Ennå . . .	Ennå . . .	Ennå . . .	112. Good.
Ennå . . .	Ennå . . .	Ennå . . .	Ennå . . .	113. Room.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	114. Room.
Ennå . . .	Ennå . . .	Ennå . . .	Ennå . . .	115. Night.
Ennå . . .	Ennå . . .	Ennå . . .	Ennå . . .	116. Night.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	117. Night.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	118. A house.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	119. A man.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	120. House.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	121. House.
Ennå . . .	Ennå . . .	Ennå . . .	Ennå . . .	122. A bad.
Ennå . . .	Ennå . . .	Ennå . . .	Ennå . . .	123. A man.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	124. House.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	125. House.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	126. A man.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	127. A man.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	128. House.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	129. House.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	130. A man.
Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	Ennå en händelse . . .	131. A house.

[illegible]

Native Tongue (Hindustani)	Native Tongue (Hindustani)	Native Tongue (Hindustani)	English	English
Pakhalā	Pakhalā : a small garden	Pakhalā	Pakhalā	152. Garden.
Ek-ut chāghā	Ek utā	Ek-ut chāghā	Ek-ut chāghā	153. A small deer.
Ek-ut phāl	Ek utā	Ek-ut chāghā	Ek-ut chāghā	154. A small deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	155. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	156. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	157. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	158. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	159. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	160. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	161. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	162. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	163. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	164. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	165. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	166. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	167. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	168. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	169. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	170. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	171. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	172. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	173. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	174. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	175. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	176. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	177. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	178. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	179. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	180. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	181. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	182. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	183. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	184. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	185. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	186. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	187. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	188. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	189. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	190. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	191. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	192. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	193. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	194. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	195. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	196. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	197. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	198. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	199. Deer.
Ek-ut	Ek-ut	Ek-ut	Ek-ut	200. Deer.

English.	Rangli Standard (Transliterated).	Rangli Colloquial (Phonetic Transliteration).	Written Rangli (Arabic).
176. To beat (drum, of present)	Mārke	Mārke	Pāp
177. Beating (Present Participle)	Mārke	Māre	Pāpā
178. Having beaten . . .	Mārke	Māre	Pāpā
179. I beat	Ām mār	Ām mār	Ām pāt
180. Thou beatest . . .	Tū mārke, tūm māre, āp'm māre.	Tū mārke, tūm māre, āp'm māre.	Tūm, Tū, pā, pāt . .
181. He beats	Ū māre, tū māre . .	Ū māre, tū māre . .	Ū, Tū, pā, pāt . .
182. We beat	Ām'm mār	Ām'm mār	Ām'm pāt
183. You beat	Tūm mārke, tūm'm māre, āp'm'm māre.	Tūm mārke, tūm'm māre, āp'm'm māre.	Tūm'm, āp'm'm, pā, pāt .
184. They beat	Tūm'm māre, ūm'm māre . .	Tūm māre, tūm māre . .	Tūm, Tūm, pā, pāt . .
185. I beat (Past Tense) .	Ām mārke; ūm mārke-chāle.	Ām mārke; ūm mārke-chāle.	Ām pāt chāl
186. Thou beatest (Past Tense).	Tūm māre; tūm mārke-chāle.	Tūm māre; tūm mārke-chāle.	Tūm, Tū, pāt chāl . .
187. He beat (Past Tense) .	Ū māre; ū mārke-chāle.	Ū māre; ū mārke-chāle.	Ū, Tū pāt chāl, pāt chāl .
188. We beat (Past Tense).	Ām'm mārke; ām'm mārke-chāle.	Ām'm māre; ām'm mārke-chāle.	Ām'm pāt chāl
189. You beat (Past Tense).	Tūm'm māre; tūm'm mārke-chāle.	Tūm'm māre; tūm'm mārke-chāle.	Tūm'm pāt chāl
190. They beat (Past Tense)	Tūm'm māre; ūm'm mārke-chāle.	Tūm māre; tūm mārke-chāle.	Tūm pāt chāl
191. I was beating . . .	Ām mārkechāl	Ām mārkechāl	Ām pātchāl
192. I was beating . . .	Ām mārkechāl	Ām mārkechāl	Ām pātchāl
193. I had beaten . . .	Ām mārkechāl	Ām mārkechāl	Ām pātchāl
194. I may beat	Ām mārke pāt	Ām mārke pāt	Ām pāt pāt
195. I shall beat	Ām mārke	Ām mārke	Ām pāt
196. Thou wilt beat . . .	Tūm māre	Tūm māre	Tūm, Tū pāt, pāt . .
197. He will beat	Ū māre	Ū māre	Ū, Tū, pāt, pāt . .
198. We shall beat . . .	Ām'm māre	Ām'm māre	Ām'm pāt
199. You will beat . . .	Tūm'm māre	Tūm'm māre	Tūm'm pāt
200. They will beat . . .	Tūm'm māre	Tūm māre	Tūm, Tūm pāt, pāt . .
201. I should beat	1. Ām mārke, 2. Ām mārke, 3. Ām mārke . .	1. Ām mārke, 2. Ām mārke, 3. Ām mārke . .	Ām pāt pāt

[illegible]

Native Tongue (Hawaiian, Tahitian, and Chinese).	Native Tongue (Holographic).	Native Tongue (Holographic).	(English).	English.
Mānoa, mānoa . . .	Mānoa	Mānoa mānoa	Mānoa	126. To lead (Tide of your gun).
Mānoa	Mānoa	Mānoa	Mānoa	127. Among (Persons, Things).
Mānoa, mānoa . . .	Mānoa	Mānoa	Mānoa	128. Having been.
Mānoa mānoa . . .	Mānoa mānoa . . .	Mānoa mānoa . . .	Mānoa mānoa . . .	129. I have.
Tānoa mānoa . . .	Tānoa mānoa . . .	Tānoa mānoa . . .	Tānoa mānoa . . .	130. They have.
Tānoa mānoa, tānoa mānoa .	Tānoa mānoa, tānoa mānoa .	Tānoa mānoa, tānoa mānoa (pāpā).	Tānoa mānoa	131. He has.
Ānoa mānoa	Ānoa mānoa	Ānoa mānoa	Ānoa mānoa	132. We have.
Tānoa mānoa	Tānoa mānoa	Tānoa mānoa	Tānoa mānoa	133. You have.
Tānoa mānoa	Tānoa mānoa, tānoa mānoa .	Tānoa mānoa	Tānoa mānoa	134. They have.
Mānoa mānoa	Mānoa mānoa	Mānoa mānoa, mānoa .	Mānoa mānoa	135. I have (Past Tense).
Tānoa mānoa	Tānoa mānoa	Tānoa mānoa, mānoa, tānoa mānoa, mānoa.	Tānoa mānoa	136. They have (Past Tense).
Tānoa mānoa, tānoa mānoa .	Tānoa mānoa	Tānoa mānoa, mānoa	Tānoa mānoa	137. He has (Past Tense).
Ānoa mānoa	Ānoa mānoa	Ānoa mānoa, mānoa	Ānoa mānoa	138. We have (Past Tense).
Tānoa mānoa	Tānoa mānoa	Tānoa mānoa & mānoa	Tānoa mānoa	139. You have (Past Tense).
Tānoa mānoa	Tānoa mānoa	Tānoa mānoa, mānoa	Tānoa mānoa	140. They have (Past Tense).
Mānoa mānoa	Mānoa mānoa	Mānoa mānoa	Mānoa mānoa	141. I am having.
Mānoa mānoa	Mānoa mānoa	Mānoa mānoa tānoa mānoa	Mānoa mānoa	142. I am having.
Mānoa mānoa, mānoa .	Mānoa mānoa	Mānoa mānoa	Mānoa mānoa	143. I had been.
Mānoa mānoa pānoa . . .	Mānoa mānoa pānoa . . .	Mānoa mānoa pānoa . . .	Mānoa mānoa pānoa . . .	144. I may have.
Mānoa mānoa	Mānoa mānoa	Mānoa mānoa	Mānoa mānoa	145. I shall have.
Tānoa mānoa	Tānoa mānoa	Tānoa mānoa, tānoa mānoa .	Tānoa mānoa	146. They will have.
Tānoa mānoa, tānoa mānoa .	Tānoa mānoa	Tānoa mānoa	Tānoa mānoa	147. He will have.
Ānoa mānoa	Ānoa mānoa	Ānoa mānoa	Ānoa mānoa	148. We shall have.
Tānoa mānoa	Tānoa mānoa	Tānoa mānoa	Tānoa mānoa	149. You will have.
Tānoa mānoa	Tānoa mānoa	Tānoa mānoa	Tānoa mānoa	150. They will have.
Mānoa mānoa	Mānoa mānoa mānoa	Mānoa mānoa	Mānoa mānoa	151. I should have.

English	English Transliterated (Pinyin)	English Transliterated (Pinyin)	Chinese Script (Mandarin)
201. I am lonely . . .	Jiānduōduō; Jiānduō mēilín, mēilín mēilínlín	Jiānduō mēilín; Jiānduō mēilín, mēilín mēilín.	Jiānduō gēlínlín . . .
202. I was lonely . . .	Jiānduō mēilínlínlín . . .	Jiānduō mēilínlínlín . . .	Jiānduō gēlínlínlín . . .
203. I stand by myself . . .	Jiānduō mēilín . . .	Jiānduō mēilín . . .	Jiānduō gēlín . . .
204. I go . . .	Jiù qù . . .	Jiù qù . . .	Jiù qù . . .
205. They go . . .	Tā qù, tān qù, qù qù qù	Tā qù, tān qù, qù qù qù	Tān, Tā qù . . .
207. He goes . . .	Tā qù, tān qù . . .	Tā qù, tān qù . . .	Tā qùlínlín, Tān qùlínlín
208. We go . . .	Jiù qù, qù . . .	Jiù qù . . .	Jiù qù . . .
209. You go . . .	Tān qù . . .	Tān qù . . .	Tān qù . . .
210. They go . . .	Tān qù qù . . .	Tān qù . . .	Tān qù qùlínlín . . .
211. I walk . . .	Jiù qùlín; Jiù qùlínlínlín	Jiù qùlín; Jiù qùlínlín	Jiù qùlínlín . . .
212. They walk . . .	Tā qùlín, tān qùlín; tān qùlínlín, tān qùlínlínlín	Tā qùlín, tān qùlín; tān qùlínlín, tān qùlínlín	Tān, Tā qùlínlín . . .
213. He walk . . .	Tā qùlín, tān qùlín; tān qùlínlín, tān qùlínlínlín	Tā qùlín, tān qùlínlín; tān qùlín, tān qùlínlín	Tā, Tān, qùlínlín, qùlínlínlín
214. We walk . . .	Jiù qùlín; Jiù qùlín qùlínlín	Jiù qùlín; Jiù qùlín qùlínlín	Jiù qùlínlín . . .
215. You walk . . .	Tān qùlín; Jiù qùlín qùlínlín	Tān qùlín; Jiù qùlín qùlínlín	Tān qùlínlín . . .
216. They walk . . .	Tān qùlín; Jiù qùlín qùlínlín	Tān qùlín; Jiù qùlín qùlínlín	Tān qùlínlín . . .
217. He (Imperative)	Jù qù, qù . . .	Jù qù, qù . . .	Jù . . .
218. Going (Imperative)	Jù . . .	Jù . . .	Jùlínlín . . .
219. Come . . .	Jù . . .	Jù . . .	Jùlínlín . . .
220. What is your name?	Tā qù mēilín qùlínlín qùlín lín?	Tā qù mēilín qùlínlín qùlín lín?	Tān qùlínlín lín?
221. How old is that house?	Jù qùlínlín línlínlín?	Jù qùlínlín línlínlín?	Jù qùlínlín línlínlín?
222. How far is it from here to Kichang?	Jùlínlín línlín Kichang línlín lín?	Jùlínlín línlín Kichang línlín lín?	Jùlínlín línlín Kichang línlín lín?
4 223. How many more are there in Kichang's house?	Jùlínlín qùlínlín línlín línlín qùlínlín línlínlín?	Jùlínlín línlín línlín línlín qùlínlín línlín?	Jùlínlín línlín qùlínlín línlín qùlínlín línlín?
224. I have walked a long way today.	Jùlínlín línlín línlínlín línlínlín qùlínlínlín	Jùlín línlín línlínlín línlínlín qùlínlínlín	Jùlín línlín línlínlín línlínlín qùlínlínlín
225. The top of my head is shaved in his name.	Jùlínlín línlínlín línlín línlín qùlínlínlín línlínlín	Jùlín línlín línlínlín línlín qùlínlínlín línlínlín	Jùlín línlínlín línlín línlín qùlínlínlín línlínlín
226. In the house is the mother of the white man.	Jùlínlín línlínlín línlínlínlín	Jùlínlín línlínlín línlín línlín	Jùlín línlínlín línlín línlín qùlínlín

English, French, German, Italian, and Spanish.	Roman Script (Phonography).	Hebrew (Roman Script).	Chaldee.	English.
Mal'ami, Mal'ami . . .	Mal' ami Mal' . . .	Mal'-et mal'gi . . .	Mal' mal'gi . . .	Mal'. I am better.
Mal' ami Mal'ami . . .	Mal' ami Mal'ami . . .	Mal'-et mal'gi . . .	Mal' mal'gi . . .	Mal'. I was better.
Mal' ami Mal'ami . . .	Mal' ami Mal'ami . . .	Mal'-et mal'gi . . .	Mal' mal'gi . . .	Mal'. I shall be better.
Mal' gi, Mal' . . .	Mal' gi . . .	Mal' gi . . .	Mal' gi . . .	Mal'. I go.
Tam' ami . . .	Tam' gi . . .	Tam' gi . . .	Tam' gi . . .	Tam'. Thou goest.
Hi' gi, Mi, Mi' gi . . .	Hi' gi, Mi' gi . . .	Hi' gi, Mi' gi . . .	Hi' gi . . .	Hi' gi. He goes.
Ami' gi, Mi . . .	Ami' gi . . .	Ami' gi . . .	Ami' gi . . .	Ami'. We go.
Tam' gi . . .	Tam' gi . . .	Tam' gi . . .	Tam' gi . . .	Tam'. You go.
Thi' gi, Mi . . .	Thi' gi . . .	Thi' gi . . .	Thi' gi . . .	Thi'. They go.
Mal' gi, Mi . . .	Mal' gi . . .	Mal' gi . . .	Mal' gi . . .	Mal'. I want.
Tam' gi . . .	Tam' gi . . .	Tam' gi . . .	Tam' gi . . .	Tam'. Thou wantest.
Hi' gi, Mi . . .	Hi' gi, Mi' gi . . .	Hi' gi, Mi' gi . . .	Hi' gi . . .	Hi' gi. He want.
Ami' gi . . .	Ami' gi . . .	Ami' gi . . .	Ami' gi . . .	Ami'. We want.
Tam' gi . . .	Tam' gi . . .	Tam' gi . . .	Tam' gi . . .	Tam'. You want.
Thi' gi . . .	Thi' gi . . .	Thi' gi . . .	Thi' gi . . .	Thi'. They want.
Hi, mi . . .	Hi . . .	Hi, mi . . .	Hi . . .	Hi. He (Imperative).
Hi . . .	Hi . . .	Hi . . .	Hi . . .	Hi. Going (Present Participle).
Hi (he has gone) . . .	Hi. (Last year's gone)	Hi, gi . . .	Hi . . .	Hi. Gone.
Hi' mi, hi . . .	Hi' mi, hi . . .	Hi' mi, hi . . .	Hi' mi, hi . . .	Hi'. What is your name.
Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi'. How and in this house.
Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi'. How far is it from here to Babylon.
Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi'. How many men are there in your father's house?
Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi'. I have waited a long way today.
Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi'. The one of my men is married to his sister.
Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi' gi, hi' mi, hi . . .	Hi'. Is the house in the middle of the city?



ASSAMESE.

Assamese is the name of the Aryan language spoken in the Assam Valley in and between the districts of Lakhimpur and Goalpara. In the latter district it gradually merges into the Bengali spoken in Western Goalpara and in the adjoining district of Rangpur. In the area in which it is spoken, it is not by any means the only vernacular. It lives side by side with a number of non-Aryan languages which will be dealt with in their proper places. It is a language of the Valley only. Everywhere its home as a vernacular is bounded by the hills lying on the north and on the south, between which the River Brahmaputra takes its western course. There are also stray colonies of Assamese people in Sylhet, Cachar and Manipal, who still retain their ancestral language in a more or less corrupted form. The word 'Assamese' is an English one, built on the same principle as 'Chingalese.'

Name of the Language. 'Assamese' and the like. It is based on the English word 'Assam,' which is a corruption of 'Assam,' the Bengali name of the tract which consists of the Brahmaputra Valley. To spot the name of the language 'Assamese,' is to construct a hybrid word, half Bengali and half English. No one ever dreams of calling the country 'Assam,' and, till this is done, I prefer to call the language by its accepted English name. The Assamese themselves call their native country Assam, with the vowels in both syllables short. The name is said to be the term given by them to the Khons or 'Shons' who commenced invading the country from the east in the thirteenth century, and whose ancient language is still called 'Shon.' This word is popularly, but incorrectly derived from the Assamese word *asam*, which means 'unspoiled,' being the same as the Sanskrit *asava*. As derived from 'Shon,' the local name of the Assamese language should be written 'Shon/sh,' but it is spelt *shon*, with, however, the irregular pronunciation 'Shoniyâ.'

Assamese, like its neighbour, Bengali, belongs to the Eastern Group of the Indo-Aryan vernaculars. Of these forms of speech it is the most eastern outpost. Except on the west, where it meets Bengali, it is surrounded on all sides by speeches belonging to altogether different families, of which the principal are the Tibeto-Burman and the Khons.

It has long been a matter of dispute whether Assamese should be considered as a mere dialect of Bengali, or as an independent language. At the present day, its speakers stoutly deny the claim to pre-eminence advanced on behalf of Bengali, and most scholars now admit the validity of their arguments. The result is neatly put by Mr. Nichol on page 72 of his *Assamese grammar*.

'Assamese is not, as many suppose, a corrupt dialect of Bengali, but a distinct and co-ordinate tongue, having with Bengali a common source of ancient vocabulary. Its lexicon did not come to it from Bengali, but from the upper province of India—the all who carefully examine the matter will readily admit.'

Whether Assamese is a dialect or a language is really a mere question of words which is capable of being argued ad infinitum; for the two terms are incapable of mutually exclusive definition. Like 'hill' and 'mountain,' they are convenient methods of expression, but we can say at what exact point a hill ceases to be a hill and becomes a mountain. It must be confessed that if we try to grapple alone at the basis of comparison, it would be extremely difficult to oppose any statement to the effect that Assamese was nothing but a dialect of Bengali. The dialect spoken in Chittagong, which is universally

claimed as a form of the latter language, differs far more widely from the grammar of the standard dialect of Calcutta than does Assamese. If grammar is to be taken as a test, and if on applying that test we find that Assamese is a language distinct from Bengali, then we should be compelled with much greater reason to say the same of the Gwihingong people. If, however, we apply another test, that of the possession of a written literature, we can have no hesitation in admitting that Assamese is entitled to claim an independent existence as the speech of a distinct nationality, and to have a standard of its own, different from that which natives of Calcutta would wish to impose upon it. Assamese literature is as old, if not older, than that of Bengali, and, down to the commencement of the present century, was as copious. If the printing press has not been so fruitful in Shillong as in Calcutta during the past hundred years, we must not forget that the press, as it has been used, has not been an altogether unalloyed blessing, and that it has done much to reduce Bengali literature from being national to becoming the mortal problem of a specially educated class. *Great indeed will direct India.* Bengali, as it has progressed since the introduction of printing, has become more and more Sanskritised, while Assamese, under the wise conduct of the local missionaries, has escaped the fate of its sister language. Assamese literature is essentially a national product. It always has been national and it is so still. The genius of its people has led it along lines of its own, and its chief glory—*Itany*—is a branch of study almost unknown to the indigenous literature of Bengal. Whether the nation has made the literature, or the literature the nation, I know not, but, as a matter of fact, both have been for centuries and are in vigorous existence. Between them they have created a standard literary language which, whether its grammar resembles that of Bengali or not, has won for itself the right to a separate, independent existence.

The standard dialect of Assamese is that form of speech which is prevalent in and about Shillong. Over the upper part of the Assam Valley the language is everywhere the same. As we go west, we find a distinct dialect, which I call Western Assamese, spoken by the people of Kamrup and Eastern Goalpara. In Manipur, and in isolated villages in Sylhet and Cachar where there are settlements of Manipuris, the Manipuris speak a mingled form of Assamese, called by the name of the tribe. There are said to be about a thousand of these people in Manipur, while the number in Sylhet and Cachar is estimated at 72,500. Round the base of the Garo Hills, a kind of 'pigeon' Assamese, locally known as 'Jharuti,' is used by the ruler tribes as a language of commerce. It is described as a mixture of Bengali, Gura, and Assamese, and is hardly worthy of being called a dialect of any language. It has not been found possible to get specimens of it, which, however, is a matter of small moment. It is estimated that it is spoken by about 3,000 people.

Standard Assamese is reported to be spoken as a vernacular by the following number of people:—

Name of District.		Number of Speakers.
Darrang	.....	185,000
Bongaigaon	.....	225,000
Shillong	.....	300,000
Lakhimpur	.....	120,000
Total		830,000

The following is the estimated number of speakers of the western dialect :—

Name of District.		Number of Speakers.
Cachar	“ “ “ “ “ “ “ “ “ “ “ “	25,000
Kamrup	“ “ “ “ “ “ “ “ “ “ “ “	50,000
Total.		75,000

The following is therefore the number of people who are estimated to speak Assamese in that portion of India in which it is a vernacular :—

District.		Number of Speakers.
Goalpara	“ “ “ “ “ “ “ “ “ “ “ “	200,000
Western	“ “ “ “ “ “ “ “ “ “ “ “	245,000
Majing	“ “ “ “ “ “ “ “ “ “ “ “	50,000
Assam	“ “ “ “ “ “ “ “ “ “ “ “	5,000
Total.		4,00,000

The following is the estimated number of speakers of Assamese in Assam, in districts in which it is not the vernacular. The figures are those of the Census of 1881 :—

Name of District.		Number of Speakers.
Cachar Plains	“ “ “ “ “ “ “ “ “ “ “ “	1,611
Mylor	“ “ “ “ “ “ “ “ “ “ “ “	1,600
North Cachar	“ “ “ “ “ “ “ “ “ “ “ “	15
Dima Hills	“ “ “ “ “ “ “ “ “ “ “ “	1,380
Jaintia and Jaintia Hills	“ “ “ “ “ “ “ “ “ “ “ “	1,000
Garo Hills	“ “ “ “ “ “ “ “ “ “ “ “	4,200
Lushai Hills	“ “ “ “ “ “ “ “ “ “ “ “	100
Total.		10,811

The Assamese are a homestaying people, and few speakers of their language are found outside the Assam Province. As might be expected, most of those few are found in Bengal. The following are the figures as recorded at the Census of 1881 for the number of speakers of Assamese in Provinces other than Assam.

Table showing the number of speakers of Assamese in provinces of India other than Assam.

	Name of Province.	Number of Speakers.	Remarks.
1	Bengal and Provinces	171	
2	Bihar	82	
3	Bombay and Provinces	5	
4	Burma	1	
	Grand total	429	

Table showing the number of speakers of Assamese in provinces of India other than Assam—contd.

	Name of Province.	Number of Speakers.	Remarks.
	Brought forward	429	
5	Central Provinces and Berhampore	241.	
6	Nagpur, Berhampore District and Agartala	242.	
7	North-Western Provinces, Oudh and Native States	15	
8	Punjab and Berhampore	1	
9	Wanan's Berhampore	242.	
10	Bombay	242.	
11	Madras	242.	
12	Benares ¹	59	
13	Central India ²	21	
14	Agartala-Berhampore	242.	
15	Orissa	242.	
16	Kashmir	242.	
	Total	241	

¹ The Census was taken of the languages spoken in Benares and Central India. For most of Assam's population I have given the number of people of Assam birth.

The total number of speakers of Assamese in India is therefore as follows:—

Total number of people speaking Assamese at home	1,403,566
" " " " elsewhere in Assam	12,521
" " " " elsewhere in India	700
Grand Total of people who speak Assamese in India	1,416,787

The Assamese are justly proud of their national literature. In no department have

Assamese literature

they been more successful than in a branch of study in which India is as a rule seriously deficient.¹ Remnants of historical works that treat of the time of Bhagadatta, a contemporary of the great Kurukshetra war of the Mahābhārata, are still in existence. The chain of historical events, for the last six hundred years, has been carefully preserved, and their authenticity can be relied upon. These historical works, or *Itihasa* as they are styled in Assam, are numerous and voluminous. According to the customs of the country, a knowledge of the *Itihasa* was an indispensable qualification to an Assamese gentleman, and every faculty of distinction, as well as the Government and the public officers, kept the most minute records of contemporary events. In the year 1835 Gopinath Phukan published in the Bengali language a brief compilation from the *Itihasa*; and in 1844, Radhakrishna Bor Barua and Kallinath Tinnah Phukan published at the

¹ It is a noteworthy addition that the other country of India which is famous for its historical works—Kashmir—possesses a language which in the present day presents every point of linguistic affinity with Assamese. The various cast of India have come into the nearest contact.

AMERICAN MISSION FROM a somewhat complete volume work on the history of Assam in AMERICAN. A more modern work based on these principles is the History of the Koch Kings of Khasi, by Mr. E. A. Gail, F.C.S., which appeared in the Journal of the Asiatic Society of Bengal for 1899.

Assamese literature is by no means confined to history. Some seventy poetical works, principally religious, have been catalogued. One of the oldest and at the same time most celebrated poets was Sri Jyotir, the founder in Assam of the Mahapurani sect of Vaishnavism, who flourished about 450 years ago in the reign of Raji Narayana, and who was a voluminous writer. His best known work is a translation of the *Rajmudra-Rasayana* Purana. Among his contemporaries may be mentioned Hima-janawall alias Ananta Kandali who translated both the *Mahabharata* and the *Ramayana* into his native language, and Madhab, the author of the *Madhab-rasayana*, the *Rasakhar* *Pradip*, and other works. The Hindu system of medicine was professionally studied by numerous Assam families of distinction, and some knowledge of the sciences formed one of the necessary accomplishments of a well-bred gentleman. Hence arose a good stock of medical works, principally translations or adaptations from the Sanskrit version in the vernacular. A list of forty-two dramatic works in Assamese, written by Sri Jyotir, Madhab and their followers, has been published, and many of these are said to be still frequently acted in the village amphitheatres.

The whole of the Bible was translated into Assamese by the Serampore Missionaries with the assistance of Atma-chin Harman, in the year 1813, and several editions have since been issued. In later years the American Baptist Mission Press has issued a large number of works, religious and lay, and has done much to keep the language pure and uncorrupted by the neighbouring Bengali. For a full account of Assamese literature, see the works mentioned below under the head of Authorities.

AUTHORITIES—

A.—GENERAL.

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- ANDERSON, R. D.,—*Notes on the Assamese Language.* Shillong, 1893.
- BRIDGES, W. J.,—*Outline of Indian Philology with a map showing the Distribution of Indian Languages.* Calcutta, 1869.
- CAMP, R. H.,—*A Sketch of the Indian Languages of the East India, pp. 25 and 26.* London, 1873.
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- ANDERSON, R. D.,—*Assamese and Bengali.* Calcutta, 1893.
- BRIDGES, W. J.,—*Assamese Literature.* Indian Antiquary, Vol. xiv, pp. 27 and 28, 1884. [This is a sketch of Assamese literature from the time of the British conquest of Assam.]
- BRIDGES, W. J.,—*Some Assamese Proverbs.* Shillong, 1893.
- GOVERNMENT OF ASSAM,—*Assamese Proverbs.* Shillong, 1893.

B.—HISTORY.

- (The following are the principal works on Assamese history, founded on native authorities, which I have seen or heard of.)
- MAHABHARATA PURANA,—A full compilation, in the Bengali language, was printed and published by him in 1813.
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- GAIR, E. A.,—The *Koch Kings of Khamtiya*. *Journal of the Asiatic Society of Bengal*, Vol. lvi, Pt. 1, 1905, pp. 353 and 2.
 " " *Abstract of the contents of one of the Jiam Pottis*, ib., Vol. lvi, Pt. 1, 1904, pp. 353 and 2.
 " " *Notes on some coins of the Koch Kings*, ib., Vol. lvi, Pt. 1, 1904, pp. 357 and 2.
 " " *Some Notes on Ashok's History*, ib., pp. 343 and 2.
 " " *Notes on some Jiam Coins*, ib., pp. 355 and 2.

References.—*Asamchirya*.

His Excellency Rani.—*Asamchirya*.

There are quoted in the list of His Excellency's articles mentioned above.

C.—GRAMMAR, DICTIONARIES, ETC.

- BROWN, H.,—*Comparison of Indo-Chinese Languages*. [Yamchakun : . . Assam, etc.] *Journal of the Asiatic Society of Bengal*, Vol. vi, 1877, p. 1243.
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 JAIN KISHORE RANJAN,—*English and Assamese Dictionary*, written in 1895 in Calcutta Jail, and by him presented to the American Baptist Mission Press.
 KISHORE, T.,—*Grammar of the Assamese Language*. Shingay, 1895.
 KISHORE, W.,—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Assam and its immediate confines*. [Grammar and Vocabulary of Assamese, etc., also Assamese compared with English.] *Journal of the Asiatic Society of Bengal*, Vol. xvi, Part 1, 1845, pp. 183 and 2.
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 BROWN, H.,—*A rough Comparative Vocabulary of some of the Shikha spoken in the "Naga Hills" District*. [Yamchakun : . . Assam, etc.] *Journal—Asiatic Society of Bengal*, Vol. xli, Part 1, Appendix, Calcutta, 1872.
 KISHORE, MAH. B. R.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874, pp. 3 and 151.
 CURRIE, MAH. B. B. L.,—*Phrases in English and Assamese*. Shingay, 1875.
 HERRINGHAM, C. W.,—*Specimens of various Pictorial characters passing through the post office in India*. [Contains specimens of . . . Assamese writing.] Calcutta, 1877.
 ARTHUR,—*Glossary of Pictorial Terms, commonly used in official correspondence in the Province of Assam*. Shillong, 1875.
 HIS EXCELLENCY RANI,—*Assamese Grammar*. Calcutta, 1894.
 HIS EXCELLENCY RANI,—*Assam Sansa or an Etymological Dictionary of the Assamese Language*. Edited by Captain F. E. Gordon, I.S.O., and Major Ramchandra Guha. Published under the authority of the Assam Administration. [Shillong], 1900.
 MAHON, P. H.,—*Grammatical Notes on the Assamese Language*. Shingay, Assam, 1892. [Revised Edition of H. Brown's Assamese Grammar.]
 JAIN KISHORE CHAKRABARTY,—*Vyākaran Mahat*. Calcutta, 1904.
 KISHORE, G. F.,—*Manual of the English Language, including an Assamese Grammar*. London, 1894.
 FINE, H.,—*Table of Comparisons of selected Words and Sentences in the several Assam Languages*. *Proceedings, Asiatic Society of Bengal*, 1854, pp. 175 and 2.
 LACROIXE HENRI,—*A Primary Grammar in Assamese*. Calcutta, 1898.

The following account of the Assamese alphabet, and of the pronunciation of the various letters, is based on that given in Mr. Moore's edition of BROWN'S GRAMMAR. As regards the system of transliteration adopted, I have in the main followed that work.

No rigid system of transliterating the vowels can show their pronunciation, for the pronunciation of the vowels varies in Assamese even more than it does in English. I have hence used, with a few variations, which will be subsequently explained, the system employed in dealing with other languages for representing the vowels of the Devanagari Alphabet and its congeners. As regards consonants, their pronunciation, though widely different from that

of Standard Bengali, is fairly uniform, and admits of a system of transliteration which represents the sounds of the language with some approach to accuracy.

The Assamese alphabet is the same as that of Bengali, except that Assamese has a separate sign for the sound of *sa*, which, when it occurs in Bengali, has to be represented by a clumsy composition of two separate letters. I have given the Assamese letters, together with their corresponding Roman equivalents. In old Assamese manuscripts the shape of some of the characters (especially those for *sa* and *so*) are much more like those of the Devanagari alphabet.

VOWELS.

৐ a d	৑ i	৒ e	৓ ei
৒ u	৑ u	৒ o	৓ ou
৑ ri	৑ ri		
৓ dri	৓ lri		
৑ aŋ	৑ aŋ		

CONSONANTS.

৑ ka	৑ kha	৑ ga	৑ gha	৑ da	Gutturals.
৑ ca	৑ cha	৑ ja	৑ jha	৑ ta	Falatal.
৑ pa	৑ pha	৑ da ৑ ja	৑ dha ৑ ja	৑ na	Cerebrals.
৑ la	৑ lha	৑ ra	৑ rha	৑ va	Dentals.
৑ ya	৑ yha	৑ la	৑ lha	৑ va	Labials.
৑ ya ৑ pa	৑ ya ra	৑ la	৑ lha	...	Envi-vowels.
৑ sa, sha, ja	৑ sa, sha, ja	৑ sa, sha, ja	...	...	Sibilants.
৑ ha	...	...	...	...	Aspirates.

The non-diftal forms of the vowels, and the composed consonants, are the same as in Bengali, and need not be repeated here.

The letter ৑ *a* has two sounds, a short and a long. The first is that of the *a* in 'bat,' and the second that of the *a* in 'glory.' The vowel will usually be transliterated by *a*, but, when it is desired to draw prominent attention to the fact that it has the long sound, it will be transliterated *ā*. As a rule it has the long sound when the next syllable contains the vowel *i*, as in *ādri*, having done, or *a*, as in *ādra*, a cow, *āraṇḍi*, a soldier. It is also found in the past and future tenses of verbs of the first conjugation. Thus *ādi*, he was; *āda*, I shall say. Sometimes the meaning of a word depends on the proper utterance of this vowel. Thus, *āda* means 'black,' but *āda*, a leaf, a plantain. So *āda*, a mosquito, but *āda*, a buffalo. In such cases natives often denote the long sound on the vernacular character by a short stroke above the syllable. Thus, *āda*, black, *āda*, a leaf, ৑, a buffalo, ৑, a mosquito. The long sound has sometimes nearly the effect of the first *a* in 'prelude' which would be written *Āpre* in the Assamese character. Brown represents it by an apostrophe. Thus ৑.

The vowel ৑ *i* has the long sound of the *i* in 'father.' The vowels ৑ *i* and ৑ *a* are used indiscriminately to express both the long and short sounds which we hear in 'pigeon' and in 'pie,' respectively. The question of which sound is to be used depends entirely on context, and has nothing whatever to do

with the length of the letter as written. For this reason, Brownson in his dictionary has entirely abandoned the letter *ṣ* ṣ, and everywhere writes *ṣ* ṣ. Here Chandra Bapa retains the distinction in writing.

Exactly the same remarks apply, *mutatis mutandis*, to the vowels *ṣ* a and *ṣ* ā. Each is used indiscriminately, according to accent, to represent both the a in 'pat' and the a in 'pear.' Brownson (but not Here Chandra Bapa) hence excludes *ṣ* ā from his dictionary, and writes only *ṣ* a.

The vowel of *ṣ* is always pronounced short, like the *ṣ* in 'man.' It is never transcribed *ṣ*, not *ā*. Its sound sometimes approaches that of the *ṣ* in 'out.'

The diphthong *ṣ* ai is pronounced like the *ai* in 'going.' Its pronunciation is often weakened to *ṣ*, especially at the end of a word, but this is considered a vulgarism. Thus, instead of *karika-ṣai*, for doing, we often hear *karika-ṣ*.

Brownson describes the pronunciation of the vowel *ṣ* e as follows: "It is nearly the *e* in 'bell,' but there is a slight verging towards the sound of *e* in 'wheel.'" When *ṣ* e is followed in the next syllable by the vowel *ṣ*, the *e* becomes a pure *a*, and is so written. Thus, *ṣeṣa*, he says, but *ṣaiṣa*, he is saying.

The vowel *ṣ* ai is pronounced, as *ai* in French, like the long *a* in 'note.'

The pronunciation of the consonants is as in Bengali, with the following exceptions:—

The letters *ṣ*, *ṣ*, *ṣ*, and *ṣ*, which in other languages are transcribed *cha*, *chha*, *ja*, and *jha*, respectively, have, in Assamese, altogether lost the sounds thus represented, *ṣ* and *ṣ* are both pronounced in the same way, *ṣa*, like the *ṣ* in 'sit.' In order to distinguish between them, *ṣ* is transcribed *ṣa*, and *ṣ* *ṣa*, but there is not the least difference in the pronunciation. For this reason, Brownson in his dictionary has abandoned *ṣ* *ṣa*, altogether, and writes only *ṣ* *ṣ* throughout. In the same way, *ṣ* and *ṣ* are both pronounced like the French *ṣ*, like *ṣ* in 'vision,' the *ṣ* in 'nature,' or the *ṣ* in 'penury,' and are transcribed *ṣa* and *ṣa*, respectively. So also Brownson has abandoned *ṣ* *ṣa* and written only *ṣ* *ṣa*. At the end of a word these letters are pronounced like a pure *ṣ*, as in 'real.' Thus, *ṣaṣa*, a doll, *ṣaṣa*, blood. Here Chandra Bapa retains all the four consonants.

The letters *ṣ* *ṣa* and *ṣ* *ṣa*, are pronounced like *ṣa* and *ṣa*, respectively. Thus *ṣṣa* *ṣa*, pronounced *ṣaṣa*. Brownson (but not Here Chandra Bapa) hence excludes these two letters from his dictionary. Similarly, common people pronounce *ṣ* *ṣ* and other cerebral letters as if they were dentals. Thus *ṣa-ṣa*, tree, is pronounced *ṣa-ṣa*. This is no doubt due to the influence of the many Tibeto-Burman languages in immediate contact with Assamese, which make no difference between dentals and cerebrals, and have, as in English, only semi-cerebrals.

The letter *ṣ* *ṣa* is often pronounced like an English *f*.

The letter *ṣ* *ṣa* is pronounced like the *ṣ* in 'yes.' The letter *ṣ* without the dot is pronounced like the *ṣ* in 'nature' and is transcribed *ṣa*. When *ṣ* *ṣa* is combined with a preceding consonant, the preceding syllable is counted as if the letter *ṣ* were added to it. Thus *ṣaṣa*, a word; *ṣaṣa*, empty; *ṣaṣa*, another; are pronounced *ṣaṣaṣa*, *ṣaṣaṣa*, and *ṣaṣa*, respectively. The vulgar often also drop the *ṣa*, and pronounce these words *ṣaṣa*, *ṣaṣa*, and *ṣaṣa*.

The letter *ṣ* *ṣa* does not occur in Bengali, in which language an original *ṣ* *ṣa* between *ṣ* *ṣa*. Like the Bengali *ṣ* *ṣa*, *ṣ* *ṣa*, when forming the second element of a

compound consonant is hardly audible. Thus *ṣṣṣ* *ṣṣṣṣ*, is sounded *ṣ'ṣṣṣ*. In such cases it will be transliterated by a small *s* above the line.

The three letters *ṣ*, *ṣ*, and *ṣ*, when not compounded with any other consonant are all pronounced something like a rough German *sh*, or like the Arabic *ṣ* *ṣ*. In such cases all three are transliterated by *ṣ*. Thus *ṣṣṣ* *ṣṣṣ*, a country; *ṣṣṣṣ* *ṣṣṣṣ*, satisfaction, *ṣṣṣ* *ṣṣṣ*, all. When compounded with another consonant, they are usually pronounced like the *s* in 'sin.' When so pronounced, they will all be transliterated by *ss*. Thus *ṣṣṣṣ* *ṣṣṣṣ*, protected; *ṣṣṣṣ* *ṣṣṣṣ*, Christ; *ṣṣṣṣ* *ṣṣṣṣ*, scripture. When compounded with the letter *ṣ*, they are all pronounced as *sh* in 'bush,' and will be so transliterated. Thus *ṣṣṣ* *ṣṣṣ*, a disciple. These three letters, however, retain the *ṣ*-sound when compounded with a preceding *ṣ*, and will be so transliterated. Thus, *ṣṣṣ* *ṣṣṣ*, not *ṣṣṣṣ*. Benson has altogether abandoned *ṣ* *ṣ* and *ṣ* *ṣ*, and writes only *ṣ* *ṣ*.

When consonants in the middle of a word are followed by the letter *i*, they are often elided. Thus *ṣṣṣ* for *ṣṣṣṣ*, with; *ṣṣṣ* for *ṣṣṣṣ*, having done; *ṣṣṣ* for *ṣṣṣṣ*, a river; *ṣṣṣ* for *ṣṣṣṣ*, he wishes; *ṣṣṣ* for *ṣṣṣṣ*, he said. A final *s*, except when following a compound consonant, is usually not pronounced. Numerous examples will be found above.

It is hoped that the following sketch of *Assamese Grammar* will enable the reader to understand the specimens of the language given on the subsequent pages.

The following translation of the Fable of the Prodigal Son has been prepared for this Survey by Captain P. H. T. Gordon, L.R.C., and Srija Ram Chandra Goswami. It has been pointed out that the preceding specimen illustrates the form of Assamese which has been adopted by Missionaries in their literary labours. The present one may be taken as illustrating the language as used by an educated Assamese who is not bound by these traditions.

There are few differences between the two, the principal being the free use of the respectful word *apuni* instead of the more familiar *tu* for 'you', and the use of the respectful form of the imperative when addressing a father. There are also one or two changes of idiom, such as 'sitting' instead of 'giving' a kiss, and the like. - On the whole, however, the versions are so similar that it is unnecessary to do more than to give a transliteration in the Roman character of the second. To add a copy in the Assamese character, a phonetic transcription, or an interlinear translation would be waste of paper and ink.

The gentlemen who have prepared the version are the joint editors of the *Assam Lexika*, the standard dictionary of the language, and their names are a guarantee for the accuracy and idiomatic character of the translation. I am glad to be able to take this opportunity of expressing my great indebtedness to Captain Gordon, for much kindly assistance and criticism rendered to me during the preparation of this section of the Survey.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMÈSE.

SOUTHERN DIALECT.

(Captains F. E. F. Gordon, I.R.C., and Major Ross Chandra Gosain, 1901.)

Kono man mōnōchō dōkō pōkō hōl; kōnō hōnō-to-wō hōpōkōk hōl, 'ai bōgōi, āpōnōr hōpōkōtōr ēi tōgō mōi pōi tōi mōk dōyōk.' Tōtō tōi tōi hōpōkōtōr dōyō pōtōkōr pōtōnōtō tōi dōl. Aōpō dōnōr pōnōi hōnō-to pōtōkōr tōr tōgōtō ēi pōi dōr dōpō-lō ēi bōdōyōi hōi pōi hōpōtōi mōi hōlōn. Tōr pōnōi hōi dōpōi hōr tōi hōi; mōi hōi dōkō pōnō-lōi dōlōn. Tōtōpō hōi pōi hōi dōpōr mōi mōnōchōr dōyō hōl, ānō hōi mōnōchō tōi pōtōi mōi hōi pōtōnō-lōi pōtōnō-lōi pōtōi dōl. Tōtō hōi pōtōnōr kōnōr dōiō hōnōr mōi pōi hōnōnō-lōi hōr hōpōkō kōlōnō, tōi hōnōnō ānō mōiō. Hōhōi hōi mōnō pōi hōi, 'mōi bōpōi kōnō pōtōnō mōi hōi hōiō hōnōr hōnō pōlō, kōnō mōi hōiō hōnōkō mōiō; mōi mōiō hōpōi tōiō ēi, ēi hōiō hōnō ēi, "ēi bōpōi, mōi I'ānō mōiō ānō ānō āpōnōr mōiō pōi hōiō; mōi ānō āpōnōr pōi hōi hōnōr pōyō mōiō; mōi āpōnōr ēiō pōlō hōi mōiōkō." Pōnōi hōi hōpōkōr mōiō-lōi mōiōi hōiō. Kōnō hōi dōiō hōiō hōiō, ānō hōpōkō tōi dōkōi mōnōnō lōi, hōiō ēi, ānō dōiōi dōiōi mōiō hōiō. Tōtōpō pōtōkō tōiō hōi, 'ai bōgōi, mōi I'ānō mōiō ānō āpōnōr mōiō pōi hōiō; mōi ānō āpōnōr pōi hōi hōnōr pōyō mōiō.' Kōnō hōpōkō hōiōi-hōiōkō hōi, 'hōiō bōgōi mōiō hōi hōiō hōpōr hōi pōtōiō-hōi; ēiō hōiōi hōpōiō, ānō hōiōiō pōyōiō pōtōiō-hōi; ānō hōiō hōnō pōiō mōiō hōiō-hōi; hōyōnō mōi ēi pō mōiōiō, ānō ānō; hōiōiō, ānō pōiō.' Tōtō hōiōkōnō mōiō hōiōnō-lōi dōlōn.

Tōtōpō tōiō hōr pōiō pōtōnōiō hōi. Pōyōi hōi pōtōnōr mōiō pōi, mōiō hōnōnō hōiōiō hōiō. Tōtōpō hōi hōiōi-hōiōkō ēiōiō mōiō hōiōiō, 'ēiō hōiō ēiō hōiōiō?' Tōtō hōiō hōiō, 'mōiō hōiōiō ēiōiōiō hōiō, ānō mōiōiō pōlōr tōiō hōiōiō hōiōiōnō pōiōiō hōiōiō hōiō pōlōr.' Tōtō ānō hōr kōnō ēiōiō, ānō hōiōiōnō-lōi ēiōiō-ēiōiōiō hōi; hōiōiō tōr hōpōkō ēiōiō ēiōiō tōiō hōiōiō mōiōiō hōiōiō, hōiō hōiōiōnō: hōiō ēi, 'mōi hōiōiō hōiōiō āpōnōr hōiōiō hōiō hōiō hōiō āpōnōr ēiōiōiō ēiōiōiōiō mōi; tōiōiōiō hōiōiō hōiō mōiō āpōnō hōiōiōiō hōiōiōiō lōgōiō mōiōiō hōiōiō-lōi ēiōiō ēiōiōiō pōtōiōiō ēiōiō ēiōiō. Kōnō āpōnōr ēiōiō pōtōkō hōiōiōiō lōgōiō āpōnōr hōiōiōiō hōiōiōiōiōiōiō hōiōiō, hōiōiōiōiō ēiōiō mōiōiō āpōnō' hōr hōiōiō pōtōiō.' Tōtōpō tōiō hōiō hōiō, 'hōiōiō, hōiōiō hōiōiōiō ēiōiō lōgōiōiō hōiō, ānō mōiō ēiō ēiōiō hōiōiōiō hōiōiōiōiō, kōnō mōiōiō ēiō hōiōiōiō mōiōiōiō, ānō ēiōiō; hōiōiōiō, ānō pōiōiō, ēiōiō hōiōiō mōiōiō hōiōiō, ānō ānōiōiōiō hōiōiō, mōiō.'

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT LACHIMPUR.)

TRANSLITERATION AND TRANSLATION.

Mi mahayodhank mas. Ma! tñr ghara! kano kano vor karib-la.
 This one father. I his house-in any thing thing doing-for
 work night. Kotha kipe ch. Ma! mor gñ-gha-shal khari
 gone worried. The story is this. I my one searching
 cephik. Hoi gñ-a-shal mai e-basur kopye Dñat-ramar pad
 distant-fad. That one I one-year's before Dñat-ran-of from
 kharib. Gñ-a-shal pho-e mai jaydhan-khã vakhik. tai khã jhata
 taught. The-one although I now-doing kept, she very often
 ago gñikha ghara-lai gñ-shakhã, ara mai tak kotha kano
 former owner's house-in and-do-go, and I her several times-also
 gñ kha-lagya-khik. Dñat-ran ch dñar kotha khpe
 having-gone had-to-bring (away). Dñat-ran what of-the-day story told,
 hoi dñar gñ-a-shal tñr ghara-lai gñik hall mai uba-lai
 that day the-one his house-to went saying (i.e., thinking) I waiting-for
 gñik. Hoi kotha hall-mor-gñar phat. Gñ-a-shal kh
 went. That affair (it, story) now-sitting-of after. The-one his
 kotha and-hall pharip hall khã-lai mai
 accompanied-in having-visited her-roomed saying (i.e., thinking) waiting-for I
 kh Mayar dñar tñr khar makh gñik. Eka gñik
 after time-of his his accompanied-of through-one went. So it-happened
 go hoi janyapa tñr 18 kano kharikhi MEMI hall gñikhu
 that that time-of his 18 gone aged Mahat called grown-up
 khatrik-shal khari phar pho khã khã khar-lai Eka.
 Minister-person kharin water's pot one having-taken the-composed is come.
 Teyk phy andhar khik. Ma! kh-kh mas khar-khik, khã tai
 They nearly dark it-was. I her-to mind made-had-not, but she
 kh-kh nok tñr phala-lai vov dakh. Mai gon khik
 unexpectedly me her towards gone having-also ghos as-if thinking
 May khã, ara dyk-kh-kh. Ma! vov-kh-kh dakh khã-lai
 four ate, and screamed-out. I the-phi-person sitting doing-for
 gñik hall, Dñat-ran-kh kh tñr ghara khar-e makh
 had-gone saying. Dñat-ran including his house-of all-one man
 kh nok khrikhi. Dñat-ran phar ipat koth khik-kh
 having-come up opened. Dñat-ran the-phar-of before spoken story-also

eye her. Kintu, bhānlyōkhu Ma qhiklō-kh vlyō hi idkhut
 this was. But Ma-sūy's alone khyōg-for was he the-courd-in
 possibly khyōg go not for her nor khyōg, Ma Mhāy,
 enough make that I his mawgaw thg't had-done, and Mhōh
 you-I not gawt apawt dōkhōl.
 first-own me the-tree-of upon was.

FREE TRANSLATION OF THE FOREGOING.

The case is taken. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhan-ri-m a year ago. The cow though usually kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhan-ri-m I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was dragging there. It so happened that at that time his sister Mahai, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhan-ri-m, came and seized me saying that I had come there to visit the girl. That was the story Dhan-ri-m told to the Police, but in the Court, in order to hide the shame of his sister, he given out that I was stealing his mawgaw and that Mhōh saw me first on the tree.

SUPPLEMENT.

MAYĀNG.

The State of Manipur is a very peopled tract of country. The principal language is Meitei or Manipuri, but a number of other Tibeto-Burman dialects are also spoken. A tribe known as Mayāng speaks a mongrel form of *Assamese* known by the same name. The number of speakers is estimated at about 1,500. Except for their language the Mayāngs are indistinguishable from the general Manipuri population. All of them can speak Meitei. They are also known as Nohamariyā Manipuris, or as Kāliak Manipuris, and are said to be comparatively numerous among the Manipuri population of Cachar and Sylhet, where their special dialect is still spoken in their homes, as well as Meitei and Bengali. Probably $\frac{1}{2}$ of (22,500) the supposed speakers of Meitei in Sylhet really speak Mayāng. We may therefore put the total number of speakers of the dialect at 23,500.

There is a 'Mayāng' Vocabulary in Lieutenant-Colonel W. McCulloch's *Account of the valley of Manipure and of the Hill Tribes; with a comparative vocabulary of the Manipure and other languages*, published in the *Selections from the Records of the Government of India (Foreign Department)*, No. 27, 1853.

I have said above that Mayāng is a mongrel form of *Assamese*. It can with equal (or perhaps more) justice be classed as a form of Eastern Bengali. The language possesses characteristics of both languages, but at the same time differs widely from both. I therefore place it in a supplement, while, for statistical purposes, I have shown it as a form of *Assamese*, merely because its speakers all live in territory under the political influence of the *Assam Government*. It will be seen that, both in vocabulary and grammar, it is strongly infected with the peculiarities of the Tibeto-Burman language spoken in the Manipur State. This is just as much the case with the speakers of Mayāng who are settled in Sylhet, so that it may be taken as certain that they have come there from Manipur, although, according to tradition, they originally came into Manipur from an Aryan speaking locality.

I gave four specimens of this curious language, two from Sylhet, and two from Manipur. Each pair consists of a version of the Fable of the Prodigal Son and a glossary. For the Sylhet specimens I am indebted to the kindness of Mr. A. Portman, the Deputy Commissioner of that District. The Manipur ones have been prepared by Bala Hahamp Sing, under instructions from the Political Agent. In the Manipur State, the headquarters of Mayāng are two or three plain villages near Balmampur (locally known as Lamirahang), 18 miles to the south-west of Imphal.

Lists of words and sentences were also obtained from both localities, and the one given after the specimens is based on both. The following account of the grammatical peculiarities of Mayāng is based on all the materials available.

TIBETO-BURMAN INFLUENCE.—Mayāng is largely influenced by the Tibeto-Burman languages of the State of Manipur, both in its vocabulary and in its grammar. It would be a waste of time and paper to go into this question with any degree of

minutes, but the following results of a summary examination (which has no pretence at completeness) of the first specimen received from Sylhet may be of interest :—

A. Vocabulary.—

- song*, singing = Meithai *son*, a song.
Alom korep, collecting, cf. Meithai *Alom-at-hi*, to collect.
Alom, answer = Meithai *Alom-hi*.
hi, embrace = Meithai *hi-hi*.
longp-dang, cf. Meithai *lon-ne pi-ne*, enough and to spare.
Notat, conduct, cf. Meithai *not-cet*, conduct.
Dyak field = Meithai *ladak*, Chitt *hi-pat*.
mai-thang-hin Notak, turning before face, cf. Meithai *mai notak-pi*, face away from, to turn from.
may-ai-ai, on being lost, cf. Meithai *may-hi*, to lose.
ma-tik = Meithai *ma-tik*, tik.
marak-e, among = Meithai *ma-rak-hi*, among.
mapin, many = Meithai *ma-pin*, back.
may-e = Meithai *may-hi*, in front of.
may, thought = Meithai *may-hi*, the mind, to wish.
may-pai, being happy, cf. Meithai *mayai-hi*, to be happy.
mayai, pity = Meithai *may-ai-hi*, to pity.
ping, friend = Meithai *ping*.
pinin, place = Meithai *ma-pinin*, place.
ring, to = dead, *Imangung*, Chitt, *Almad*, *Halhen*, etc., *rang*, for.
rap, friend = Meithai *ma-rap*, companion.
arak, share = Meithai *ar-rak*.
son, son, young = Meithai *son*.
son-cipet, being angry, cf. Meithai *son-hi*, to be angry.
song = Meithai *song-hi*, to become wise.
song-ai, become dark, cf. Meithai *song-hi*, to become dark.
tsafai, always = cf. Meithai *a-tai-pi*, always.
tsen, persuasion = Meithai *tsen-hi*, to persuade.
tsang-hi, he arrived, cf. Meithai *tsang-hi*, to arrive.
tu-ai, they (he) joined, cf. Meithai *tu-hi*, to join.
pitthang, a command = Meithai *pi-thang*, a command.

B. Grammar.—Note that the word for 'bad' is 'goodness' *lohi-ai-pi*, as in all Kuki-Chin languages. The use of the Demonstrative *poonon* after the noun which it qualifies is also typical of Kuki. The suffix of the (Inter)rogative is also a Kuki form. One of the forms of the future, that in *ng*, is taken from Thado Kuki.

PRONUNCIATION.—This closely represents that of the Bengali of eastern Sylhet and Orcher. There is the dental *s* represented by *sh* in the Bengali character. The latter *j* is pronounced as *f*, not as *s*. The distinction between cerebral and dental letters has vanished, and there is the same difficulty in pronouncing the letter *k*. Thus, a house is *gor*, not *ghor*; wealth is *don*, not *dhan*; a share is *dy*, not *day*; a hand is *ai*, not *hai*; and he because is *aiin*, not *haiin*. On the other hand, *s* is pronounced as *h*, thus *hane*, having heard, for *sane*.

The vowel *e* usually appears as *a*, as in *apt*, for *apt*, son. The diphthong *ai* or *ei*, is pronounced something like *ei*, and is indifferently written *ai*, *ei*, and *ai*. Thus, *jaiet*, *jaiet*, *jaiet*, or *jaiet*, they will go; *paetia*, for the Bengali *paetia*, he sent; *paetia*, or *paetia*, middle.

Pronouns *o* as in 'hot'; *o* as in 'home.'

BOUND.—Article.—The Indefinite article is *apt*, one which follows the noun it qualifies. Thus, *maia apt*, a man. It sometimes combines with the noun as in *paet*, or, for *paet apt*, on a horse. The Demonstrative pronoun, *apt*, *apt*, or *apt*, or some other of its forms, is used for the Definite article. Thus, *apt* *apt* *apt*, the younger brother; *apt* *apt*, the king; *apt* *apt*, the son; *apt* *apt*, the share; *apt* *apt*, in the place of him, in his place. As in the case of the Indefinite article, it follows the noun it qualifies. When a noun with an article is declined, the declensional suffixes are added to the article, not to the noun, as in *maia apt*, of a man, and *apt* just given.

Pleonastic suffixes.—The suffixes *pt* and *maia*, *apt*, or *apt*, are very frequently added to a noun or pronoun without affecting the sense.

Gender.—This, when necessary, is indicated by the addition of words signifying *son*. The most common seem to be *apt* for *maia* and *apt* and *apt* for *maia*. Thus *apt* *apt*, a house; *apt* *apt* or *apt* *apt*, a mare. There are also traces of the expression of gender by alteration of the terminations of words, as in *paet*, a mare; *paet* *apt*, middle son; *paet* *apt*, middle wife. Compare the suffixes *apt* and *pt*, male, and *apt* and *pt*, female, in *apt*.

Nouns of Relationship.—These optionally take the termination *apt*, no doubt the same as the Assamese *apt*, meaning 'his,' although, as is common in similar cases, the signification has been lost. Thus, *apt*, a father, originally 'his father'. So *apt*, son; *apt*, wife.

Number.—The plural is indicated by adding some word meaning 'all' or 'many', such as *apt*, all; *apt*, people; and *apt*. The plural is only indicated when the number is not evident from the context. *apt* *apt* is said to be a plural of *apt*, as *apt* is of *apt*.

Case.—The **Nominative** takes the termination *e* before transitive verbs, as in Assamese and Bengali. Thus, *apt* *apt*, the father gave. When this *e* is added to the pleonastic suffix *pt*, the two become *apt*.

The **Accusative** usually takes no termination. Sometimes it takes the termination *re*, which, after a consonant, becomes *ore*, for the sake of euphony. Thus, *apt* *apt*, I struck the son; *apt* *apt*, having married the old; *apt*, him. When the euphonic suffix *re* is added, the *e* of *re* is added, as in *apt*-*ore*, (not having *ore*) *ore* *ore* (him). In *ore* *ore*, the termination of the Instrumental is used for the accusative, viz., *apt* *apt* (him) put the house there.

The termination of the **Instrumental** is of *ore* in *apt*-*apt*, with a word. After a vowel it becomes *apt*, as in *apt*-*apt*, by that.

For the **Dative**, the termination *re* is used, as for the accusative. Thus, *apt*-*ore*, to a father, *apt*-*ore*, to the wife. More usual is the use of the old Kuki suffix *-ang*, which, after a consonant, becomes euphonic *-ang*. Thus, *apt*-*ang* or *apt*-*ang*, to a father. *Ore* or *apt* added to the genitive means 'for', as in *apt*-*ore* or *apt*-*ore*, for what, why? *apt*, for him.

The termination of the **Abblative** is *di*, which, in the specimens is always added to the **Active**. Thus, *Apit-di-ving di*, from a father. To signify 'from in', it is added to the **Locative**, as in *hi-di-di*, from in the house. So *at-roon-di* or *at-roon-di-di*, from in dying, *at-ro*, after dying, and other similar idioms with verbal nouns.

The termination of the **Genitive** is *e*, or, after a consonant, *at*, as in *hah-e* or *hah-at*, of a father. The *Kaki-Chia* termination *di* is also used, as in *hah-di-di*, of a father.

The termination of the **Locative** is *e* or *i*, the latter becoming *at* after a consonant. Thus, *po-e* in the house; *mak-hah-i*, in that; *at-roon-at*, on dying.

ADJECTIVES.—These precede the nouns they qualify, as in *di-eel* *dee*, a far country. But adjectival pronouns, as we shall see subsequently, and numerals, follow them. Thus, *Atten ap-er* *maul fipet daga* *at-d*, of one man there were two sons. When the emphatic particle *at* is added to *ap-er*, one, the two become *ap-er*, one only, even one.

The **Comparative** degree is formed with *fipet*, more, the noun with which comparison is made being put in the **abblative**. Thus, *hah-di-ving di fipet at*, taller than the state. So, for the **Superlative**, *hah-di-ving-at fipet at*, taller than all, tallest.

PRONOUNS.—The following are the **Personal Pronouns** :—

	First Person.	Second Person.	Third Person.
Sing. Nom.	<i>ai</i>	<i>hi</i>	<i>di</i> .
Gen.	<i>ai-e</i>	<i>hi-e</i>	<i>di-e</i> .
Obj.	<i>ai-at</i>	<i>hi-at</i>	<i>di-at</i> .
Plur. Nom.	<i>at-ai</i>	<i>at-hi</i>	<i>at-di</i> .
Gen.	<i>at-ai-e</i>	<i>at-hi-e</i> or <i>hi-e</i>	<i>at-di-e</i> .
Obj.	<i>at-ai-at</i>	<i>at-hi-at</i> or <i>hi-at</i>	<i>at-di-at</i> .

In the first and second persons, the plural is used honorifically for the singular. In all, the usual case suffixes are added to the oblique form. Thus, *at-er*, me; *hi-rang*, to him.

The **Demonstrative Pronouns** are *e*, this, and *at*, *di*, or *a*, that. To these, the **pleonastic** suffixes, *gi*, *hah*, or *at-roon-at* are always added. With the termination *e* of the nominative, *gi* becomes *gi-e*. It is sometimes written *gi*. *Hah* is often written *hah-at* or *hah*. Thus, *at-hah-at*, or *at-hah-at*, on that, thence. When these pronouns are used as adjectives, they invariably follow the nouns to which they refer. Thus, *po-e* *ap-er*, of this house; *pham at-hah-at*, in that place; *at-er* *at-di*, by these hands.

The **Relative Pronoun** does not seem to be used. The *Tibeto-Burman* idiom of employing a participle is used instead. Thus, *at-er* *pit-hah-at* (*at* here means 'has') *at-er* *at-di* *ap-er*, thy son who associated with heron, literally 'having associated'.

The **Interrogative Pronouns** are *hah* (to which I may be added, as usual), who? and *hah*, what? *Hi-e* is whose? and *hi-rang-at*, from whom? *Khat* is 'anything', and *hah-gan* or *hah-gi* *ap-er* is 'anyone'. *See* is 'so many'.

Verbs.—Throughout the conjugation, the plural is freely used for the singular. In the case of nouns, **pleonastic** suffixes are freely added, without affecting the meaning. These are, in the case of verbs, *di* and *gi*. *Di* occurs in the specimens most commonly in interrogative sentences, but not always so. Thus (interrogative sentence) *hah-di-e* *ap-er* *at-di* 'why are you making a noise?' (direct interest) *at-er* *ap-er* *hah-gi*, I am making consideration. *At* is very common, and is used with all verbs, but

most frequently with the past. It is most usual with transitive verbs, but is also used with transitive ones, as in *śakya-gā*, he wanted (they properly).

The Verb Substantive is conjugated as follows.

The base is usually *as*, borrowed from the Sanskrit *ās*, but the latter is also common. Hence, throughout the conjugation, *a* may be substituted for the first *a*.

Present.

Bengal.	Final.
1. <i>am</i>	<i>am</i> .
2. <i>ast</i>	<i>ast</i> .
3. <i>at</i>	<i>at</i> .

Past.

1. <i>asid</i>	<i>asidyā</i> .
2. <i>astid</i>	<i>astidyā</i> .
3. <i>atid</i>	<i>atidyā</i> .

The Future is *āsas* or *āsas* shall be, from the root *(ś)a*, to become, and is conjugated regularly.

The Infinitive is *asat*, to be.

Ās, he becomes, is frequent in verbs compounded from Tibeto-Burman roots, as in *śing-as*, becomes dense.

The following paradigms illustrate the most common forms of the Finite Verb.

Present.—This closely agrees, in some of its forms, with the Bengali of Eastern Sylhet and Cachar. For the sake of comparison, I give the two dialects in parallel columns.

Bengal.	Sylhet.
Sing. 1. <i>āsāmi</i> , I am.	<i>āsāmi</i> , I go.
2. <i>āsīs</i>	<i>āsīmyā</i> .
3. <i>āsāt</i>	<i>āsītā</i> .
Plur. 1. <i>āsāmi</i> or <i>āsāmi</i>	<i>āsāmi</i> .
2. <i>āsāi</i>	<i>āsāmyā</i> .
3. <i>āsāthā</i> or <i>āsāthā</i>	<i>āsātā</i> .

As other examples, we may quote *āsāmi*, we make; *āsāthā* (with long *a* in the penultimate), they make; *āsāthā*, they get. Usually, however, in the specimens the pleonastic suffixes *gā* or *thā*, or even both, are added. Thus, we find in the specimen forms such as the following:—

Bengal.	Final.
1. <i>āsāmi-gā</i> or <i>āsāmi-thā</i> , I go	<i>āsāmi-gā</i>
2. <i>āsā-gā</i> or <i>āsā-thā</i>	<i>āsā-gā</i> or <i>āsā-thā</i> .
3. <i>āsā-gā</i>	<i>āsā-gā</i> .

The forms above given for the second and third persons plural are probably really singular. Another example of these suffixes is *āsā-thā*, you are doing.

There is one example of the ordinary Periphrastic Present of Bengali. It is *āsāmi*, then *āsā* giving to eat. The Bengali Present Participle, *āsā*, appears in the second specimen from Sylhet, with the pleonastic suffix *gā*, in the sense of a Present Definite. Vis., *āsā-gā*, is going.

Past.—In this tense, the third person singular differs in transitive and intransitive verbs, the latter dropping the termination. The conjugation follows generally the Bengali-Assamese system.

Singular.	Plural.
1. <i>khilaia</i> , I struck.	<i>khilāyag</i> .
2. <i>khilaie</i>	<i>khilāie</i> .
3. <i>khilāi</i>	<i>khilāi</i> .

In one place I have met *khila* for 'I struck.' Other examples of this transitive conjugation are *keila*, I did; *peilaig-ga*, we (for I) got, which is written in another place *peilaig-ga*; *dila*, he gave; *khila* (for *khilāi*), he heard; *khila*, he did; *khila-ga*, he washed; *khilāi*, he will.

As already said, intransitive verbs drop the termination of the third singular. Thus, *gela-ga*, he went; *ai* or *ai-ai*, he came; but *ai-ai-ai*, they came. It is probable that the formative of the third person singular of the past tense of intransitive verbs ends in *i*, at least we have *khelāig-ga*, she entered.

As examples of a **Perfect tense**, or, at least, a tense built on the same principle as the Bengali perfect, we have *manogela*, they rejoiced, and *khelāi*, I did.

There are two forms of the **Future**. One is an Aryan, and the other is a non-Aryan one. The Aryan Future is as follows:—

Singular.	Plural.
1. <i>khilāie</i> or <i>khilāiea</i> , I shall strike.	<i>khilāyag-ga</i> .
2. <i>khilāie</i>	<i>khilāyag</i> or <i>khilāyag</i> .
3. <i>khilāie</i>	<i>khilāie</i> .

In one instance, we have *khilāiea*, I will do. Other examples of this tense are *khilāie*, he will do (plural for singular); *khilāie*, she will go; *ai* *khilāiea*, I will not strike; *khilāyag-ga*, we will make; *khilāyag-ga*, I will say.

The non-Aryan Future is formed by suffixing the Tibetic *Kald* future termination *ga*. Thus, *khilāig-ga*, I will say; *khilāig*, I will press; *khilāig*, I will fill. It does not change for number or person.

The **Imperative** is the root alone, with or without *ga* suffixed. Thus, *khilā*, strike; *khilā-ga*, go; *khilā-ga*, feed. Sometimes the future is used, as in *khilāyag*, catch.

There are many participial or gerundial formations. The Bengali **Conjunctive Participle** is *ga*, usually written *a*, is common. Thus, *khilāga*, having done; *khilāga*, having divided. A very common idiom for expressing the **Conjunctive Participle** is to give the past tense followed by the locative of the demonstrative pronoun. Thus, *khilā gela* *khilāiea*, after getting poverty. Literally, he got poverty, at that (he went and joined a man of that country).

A kind of **Adverbial Participle** is formed by adding the Bengali locative termination *ga*, to the Bengali adverbial participle *ga*. Thus, *khilāga*, on becoming. Another similar meaning is given by adding *khilā* to the root, as in *khilākhilā*, on spending (his wealth a foolish waste); *khilāga*, on his coming (you gave a feast).

A similar idiom is also formed by adding the relative termination *ga* to the locative of the verbal noun or participle. Thus, *khilākhilā-ga*, or *khilākhilā-ga*, after dying; *khilākhilā-ga*, on being destroyed.

The **Infinitive** ends in *ai*, as in *dene*, to give. The **Infinitive of Purpose** is formed by *ai* to the genitive of the simple infinitive. Thus, *atsutshai*, to rejoice; *tsutshai*, for giving.

Another form of the Infinitive ends in *ai*, as *tsai*, to make, in *tsigai* *tsai* *tsai* *tsai*, good to make *tsai*. It has an Infinitive of Purpose in *tsai* *tsai* *tsai* made from it, as in *tsai* *tsai* *tsai*, for keeping.

Negative. An adjective is required by suffixing *tsai*, as in *tsai*, good, *tsai* *tsai*, bad; *tsai* *tsai*, not ill, in good health.

Some verbs are compounded with the negative particle. Thus, *tsai*, I am not; *tsai*, is not; *tsai*, not, is not; *tsai*, they gave not; *tsai*, he did not, he refused; *tsai*, I am not, in *tsai* *tsai*, I did not deny.

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYANG OR KISHUNPURIYA.

(A. Barthema, Esq., J. C. S., 1846.)

(DANFORTH SMITH.)

SPECIMEN I.

Mian igin man! jpat dagō mālā. Bapat belanā manān
Man a-of man child two were. The-two brothers-of among
 bāyā bālā 'sapi bāpā-ōng mālā, 'bālā, mālā dānāc den
brother younger that father-to said, 'father, one-of share-of wealth
 bāpā-da.' Aukhānā dīpāc bāpāc den bāpā mālā. Kōdāc dā
dividing-gave.' Thereon the-one-of father wealth dividing gave. Some-days
 bāpā bālā sapi den bāpā-bāpā dānāc den ākhanā pā-gā
after younger that wealth together-having-made for land one went.
 Pānā sūpācāc bāpāc bāpā-ōng den bāpā mālā kōnā. Den
Place that-in conduct good-not-by wealth all destroy made. Wealth
 mālā bānācāc den ākhanāc āpāc. Tāpāc ākhanāc mālā tē
that spending land that-in share-own. Share-own that-in is
 hā pālā. Hā pālā ākhanāc den ākhanāc mālā āpāc tāpāc
poverty got. Poverty got that-on land that-of man a-of with
 ākhanāc. Tāc hāc mālāc ākhanāc tē bāpāc dīpāc pāhāc
be-joined-became. His voice many keeping-for his field-in giving he-went.
 Pānā ākhanāc hāc-ōc ākhanāc mālā tē, 'pālā bāpāc' bāpāc
Place that-on voice-to given lands that-by he, 'belly will-fill,' saying
 āpāc kōc. Aukhānāc tēc āpāc-ōc āpāc mālā. Aukhānāc
went made. Thereon him-to say body-own not-gave. Thereon
 tēc pālā āpāc-ōc āpāc mālā, 'mālā bāpāc bāpāc bāpāc
he belly-in mind-own being he-said, 'my father's share arounds
 āpāc-ōc hāc bāpāc pālā, mālā tēc bāpāc pālāc mālāc M
superfluous making rice got, that-in I hunger getting will-do. I
 āpāc mālāc āpāc-ōc āpāc mālāc, 'bāpāc, āpāc mālāc-ōc āpāc
rising my father-to not-say, "father, hear face-before turning
 āpāc pālāc hāc; hāc āpāc-ōc pālāc; tēc pālāc hāc
being in I-did; that-of front-to-also am I-did; thy am to-say
 mālā mālā mālā. Tēc āpāc-ōc pālāc-ōc āpāc-ōc
one wealth will. The look-to past-here will-do," Aukhānāc
 āpāc āpāc-ōc āpāc-ōc āpāc-ōc. Tēc āpāc āpāc āpāc-ōc
rising father-to him-to he-gave. For remaining seeing mind-up-take

Shikharum mō on-ti hāi tō-ti. hāihōi hāi tōi hāi wāngtō
 and mine reached all (to) him, Therefore we all dancing pleasure
 kī-rāng mātō on; hāihōi-hāi mātōtō, jōgō tōi; Shikharum
 bring-for fit is; because dying, living become; and
 māng-tāng-gi, pōi-tāng-tā.
 soul-bring, I-go?

and soldiers. Our property is not safe. We pray Your Majesty to catch these thieves and punish them.' The king said to his sons, 'My sons, I am old, but you are all in the prime of manhood. How is it that my kingdom is full of thieves? I look to you to catch these thieves.' The three princes then made up their minds to patrol the city every night. With this view, they set up a fort in the outskirts of the city where they kept their horses. In the early part of the night the eldest prince rounded his horse and went through the whole city, but did not see a single thief. He came back to his station. About midnight, the second prince mounted his horse and rode through every part of the city, but he did not see a single thief, and so came back to the station. Some hours after midnight the youngest prince went the rounds, and when he came near the gate of his father's palace, he saw a beautiful woman coming out of it. The prince accosted her, and asked her who she was and where she was going at that time of night. She replied, 'I am the king's Good Luck, the guardian dolly of the palace. This night the king will be killed, and hence I am no longer needed here, and am going away.' The prince did not know what reply to make to this message, but after a moment's reflection he said to the Goodness, 'suppose the king is not killed to-night, have you any objection to retreating to the palace and staying there?' 'I have no objection,' replied the Goodness. The prince then begged the Goodness to go in again, and promised to do his best to prevent the king from being killed. She did so, and as she entered disappeared from his view.

The prince went straight into the bedroom of his royal father, and found him lying there, plunged in deep sleep. His second and youngest wife, the step-mother of our prince, was sleeping on another bed in the room, and a lamp was burning dimly. What was the prince's astonishment when he suddenly saw a huge cobra gliding round and round the royal bed of gold on which his father was sleeping. He drew his sword, and with one stroke cut the serpent in two. He then saved his father from the threatened death,

INDO-ARYAN FAMILY

(EASTERN OCEAN)

MAKING OF BLENDED FIBER

Abstract

Summary

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Hard Man	Light one-of	poor son	dear son	well son.	Two Men	dyer's one-from	black power	
negi that	hāp-hōang (hāp-fā-hōa-to)	mallo, son,	"Bāh, Father,	mi I	paite will-remember	hōhōn pale		
shuk store	shū that	di-pi-ah, please-give,	Tān That	hāpōn father	tan wealth	shū that	hāp-yā distant	
di-pi-dih. gate.	Kō A few	shū days	shūyā remember	piō son	hāpōng power	shū is	tan wealth	
anā that	hāh all	hāyā taking	dārd distant	tan place	shāhāt one	shāy in-(to)	gāyā going	shū his
tan son	anā that	hāh all	shōn action	hān action	hōrōp doing	shāng-hāh. wealth.	Dān N'wealth	
anā that	hāh all	shāng-hāh-thāng wealth-on-being	" mal son	shāhān that-to	bāi rice	shāng-hā. distant		
Tāng-shū-thāng Dyer-on-being	hā he	hāpōn ministry	hāng-shū, suffered.	Māi I want	shāhān that-of	shūyā ministry		
light one-of	hāh with	shū-shū-gā, joined-together.	Mān son	negi that	shū him	hān son	shū-gā wealth	
shū-pōn the field-of	shū to	di-pi-shāhān. son.	Tā He	hān son	shūh wealth-of	anā that-of		
hān son	hāhāt all	hān rice	anā that	hāpōn dyer-remember	piō belly	hāyā I will-fill		
hāyā saying	shāng-hāh-thāng wealth-on-being	hāngōn son-son	anā, not-son.	Tā He	hāhāt food	shū-pōn-thāng not-getting-on		
hāhān son	poor having-father	shū, name.	" Mā My father's	hāpōn son	shāngōn all-son	piō belly		
hāhāt are-remember	anāh-shāhān distant-son-in	hān doing	hāhātān, are-remembering.	mi-to I-but	shū my	hāpōn father's		
piō son	shū being	hān langer	shūyā getting	shāng-hānāt. to die-remember.	shāhān Now	mi I	gāyā going	
hāp-hōang father to	shāngōn, will-son.	" Bāh, Father,	mi I	shū do	shāng-hān God-to	shū son	hāhāt remember	

náaksh.	Áaksháak-máijé	tár	don	púí	kíki	káaksh-máijé
did-not give.	Thoreypan	your	mouth	cloth	all	grain/maize-is
diyá	máag-káiká	yáik	áiksh	ú	há	pháí
giveing	wanted	son	that	would-be	you	over
hóowéé.	Áaksháak-máijé	káipáka	máiká,	' há-wáagá,	ú-ú	mí
are-doing.	Thoreypan	father	said,	' síksh,	you-but	I
issh,	máiká	há	kíki	úú	táiká.	Tháiksh
are,	máik	is	all	that	years-is.	Now
áipshá	chám	on	káik-káiká	tár	háik	áik
to-be	proper	it-is	because	your	brother	this
áikshon	háiksh-úí	máag-áiksh	áikshon	pháiksh.		
again	since-has-become ;	last-being	again	I-have-found.		

[No. 8.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

HAVING OR BIKHUNPURITĀ.

SPECIMEN IV.

(HUMAN MANIPUR.)

<i>Agir-māṣ</i> <i>Formerly</i>	<i>man</i> <i>man</i>	<i>Agir</i> <i>one</i>	<i>bāṅk/bamph</i> <i>bamboo-cluster-under</i>	<i>temphik</i> <i>cloud</i>	<i>khālā</i> <i>day</i>	<i>Temphik</i> <i>Cloud</i>		
<i>matir</i> <i>that-of</i>	<i>bamph-māṣ</i> <i>up-the-side-of</i>		<i>bāṅk</i> <i>bamboo-of</i>	<i>bāṅk</i> <i>bark*</i>	<i>Agir</i> <i>one</i>	<i>pari.</i> <i>fell.</i>	<i>Ag-dinar</i> <i>One-day-of</i>	<i>diat</i> <i>day-on</i>
<i>temphik</i> <i>cloud</i>	<i>Agir</i> <i>one</i>	<i>bāṅk</i> <i>bamboo</i>	<i>bāṅk</i> <i>bark</i>	<i>nakāṅ</i> <i>that-with</i>	<i>oḥk</i> <i>friendship</i>	<i>bāṅk</i> <i>made</i>	<i>'Am</i> <i>'N'</i>	
<i>dyāṅ</i> <i>not</i>	<i>set-very</i> <i>closely</i>	<i>nak</i> <i>friendship</i>	<i>bāṅk</i> <i>let-us-make</i>	<i>Boron</i> <i>Rain</i>	<i>dīn</i> <i>wherefore</i>	<i>ti</i> <i>you</i>	<i>matr</i> <i>me</i>	
<i>gāṅ</i> <i>cover</i>	<i>ham-dīn</i> <i>wind-when-time</i>	<i>mi</i> <i>I</i>	<i>tem</i> <i>you</i>	<i>jāṅg</i> <i>will-grow</i>	<i>bāṅk</i> <i>saying</i>	<i>bāṅk</i> <i>made-friendship</i>		
<i>Boron</i> <i>Rain</i>	<i>dīn</i> <i>when/fell</i>	<i>bāṅk</i> <i>bamboo-of</i>	<i>bāṅk</i> <i>bark</i>	<i>temphik</i> <i>(the)-cloud</i>	<i>gāṅ</i> <i>covering</i>	<i>ham</i> <i>wind</i>		
<i>dīn</i> <i>when-time</i>	<i>temphik</i> <i>(the)-cloud</i>	<i>jāṅg</i> <i>pretending</i>	<i>tem</i> <i>thus</i>	<i>bāṅk</i> <i>bark</i>				
<i>Ag-dinar</i> <i>One-day-of</i>	<i>dīn</i> <i>day-on</i>	<i>ham</i> <i>wind (and)</i>	<i>bam</i> <i>rain</i>	<i>dīn</i> <i>fell</i>	<i>Bāṅk</i> <i>Bamboo-of</i>	<i>bāṅk</i> <i>bark</i>		
<i>nakāṅ</i> <i>that</i>	<i>ham</i> <i>wind-by</i>	<i>nakāṅ</i> <i>being-blown-away</i>	<i>tem</i> <i>was-taken</i>	<i>'oḥk</i> <i>'friend</i>	<i>temphik</i> <i>cloud</i>	<i>temphik</i> <i>cloud</i>	<i>bāṅk</i> <i>saying</i>	
<i>gāṅ</i> <i>went</i>	<i>Temphik</i> <i>Cloud</i>	<i>nak</i> <i>that</i>	<i>bam</i> <i>rain-by</i>	<i>temphik</i> <i>that-thing</i>	<i>'oḥk</i> <i>'friend</i>	<i>bāṅk</i> <i>bamboo-of</i>	<i>bāṅk</i> <i>bark</i>	
<i>bāṅk</i> <i>bamboo-of</i>	<i>bāṅk</i> <i>bark</i>	<i>bāṅk</i> <i>saying</i>	<i>tem</i> <i>thus</i>	<i>nakāṅ</i> <i>destroyed-us</i>				

FOLK TALE TAKEN FROM THE LIPS OF A NINGTHOWKHONG VILLAGER IN MANIPUR.

Formerly a certain man cut up earth with a spade close to a cluster of bamboos. One day it so happened that a piece of the dry bark of one of the bamboos fell on one of the clouds. The piece of bark made friendship with the cloud, and they made an agreement to help each other in time of danger. Accordingly when rain fell the piece of bark covered the cloud and kept it from being wet and destroyed, and in case of storm the latter used to lie upon the former and keep it from being carried off by the wind. Thus they passed some days. But one day, both rain and wind came at the same time. The storm carried away the piece of bark, which could only shout, 'My friend cloud, what will become of you without me?' and the cloud, being unprotected, was also destroyed by the heavy fall of rain, while it called its friend, 'My friend bamboo-bark, what will be your fate without me.'

* Their meeting of the bamboo.

STANDARD LIST OF WORDS AND SENTENCES IN ASSAMESE AND MAYANG.

English.	Assamese (Bhaupet).	Western Assamese (Gauhati).	Mayang (Majapet and Nyaing).
1. One	Ek	Ek	Ek-gh.
2. Two	Dai	Dai	Dh-gh, Dy-gh.
3. Three	Tai	Tai	Tih-gh.
4. Four	Bai	Bai	Sar-gh.
5. Five	Ph	Ph	Ph-gh.
6. Six	Sop	Sai	Sop-gh.
7. Seven	Ph	Ph	Ph-gh.
8. Eight	Ph	Ph	Ph-gh.
9. Nine	Ph	Ph	Sar-gh.
10. Ten	Dai	Dai	Dhar-gh.
11. Twenty	Kai	Kai	Kai-kai-gh.
12. Fifty	Phenti, nikaikai	Phenti	Phenti-gh (Majapet).
13. Hundred	Ph	Ph	Ph-kai-gh.
14. I	Mai	Mai	Me.
15. Of me	Mar	Mar	Me.
16. Mine	Mar	Mar	Me.
17. We	Kai	Kai	Kai.
18. Of us	Kai	Kai	Kai.
19. Our	Kai	Kai	Kai.
20. Thou	Tai, up	Tai (to me equal) ; upai (to a superior).	Ti.
21. Of thee	Tai, up	Tai ; upai	Ti.
22. Thine	Tai, up	Tai ; upai	Ti.
23. You	Tai-kai	Tai	Tai.
24. Of you	Tai-kai	Tai	Tai, tai.

English.	Japanese (Kanji).	Written Japanese (Kana).	Reading (Hiragana and Kana).
22. You	Tomodake	Tomodake	Tomodake, tomodake.
23. He	Ue, sei	Ue	Tu.
24. Of him	Tu, sei	Tu	Uta.
25. His	Tu, sei	Tu	Uta.
26. They	U-aka, uo-aka	Takaki	Takaki.
27. Of them	U-akake, uo-akake	Takake	Takake.
28. Their	U-akake, uo-akake	Takake	Takake.
29. Each	Ita	Ita	Ita.
30. Feet	Itada	Itada	Itada.
31. His	Ita	Ita	Ita.
32. Eye	Ita	Ita	Ita.
33. Mouth	Itada	Itada	Takaki.
34. Teeth	Ita	Ita	Ita.
35. Ear	Ita	Ita	Ita.
36. Hair	Ita	Ita	Ita.
37. Head	Ita	Ita	Ita.
38. Neck	Ita	Ita	Ita.
39. Back	Ita	Ita	Ita.
40. Hand	Ita	Ita	Ita.
41. Finger	Ita, itada	Itada	Ita, itada.
42. Daily	Ita	Ita	Ita.
43. Book	Ita	Ita	Ita.
44. Love	Ita	Ita	Ita.
45. Gold	Ita	Ita	Ita.
46. Silver	Ita	Ita	Ita.
47. Father	Ita, itada	Itada	Ita, itada.
48. Mother	Ita	Ita	Ita.
49. Brother	Ita, itada	Itada	Ita, itada.
50. Sister	Ita, itada	Itada	Ita, itada.
51. Son	Itada	Itada	Ita.

English.	Armenian (Hlempar).	Western Armenian (Kasim).	Maping (Hlempar and Kish).
61. Woman . . .	Kishi mianch, froth . . .	Kishich . . .	Fish.
62. Wife . . .	Qishich, froth . . .	Tut . . .	Mother.
63. Child . . .	Leach, weevil . . .	Apt, apt . . .	See, gyna.
64. Sea . . .	Pa . . .	Patich . . .	Fish.
65. Daughter . . .	Si . . .	Kish . . .	Fish.
66. Slave . . .	Sev-tanach . . .	Sevich, gishan . . .	Carpenter.
67. Carpenter . . .	Kishiyich . . .	Kishich . . .	Shallow water.
68. Hooped . . .	Shewachipti . . .	Kishich . . .	Fast stichth name.
69. Gold . . .	Le'ar . . .	Le'ar . . .	Sea.
70. Iron . . .	Pigpa . . .	Kish . . .	Sea.
71. Sea . . .	Shirya, toll . . .	Shirya . . .	Sea.
72. Moon . . .	Sevich, sea . . .	Sevich . . .	Child, youth.
73. Star . . .	Kishiyich, fork . . .	Tut . . .	Fish.
74. Fish . . .	Kish . . .	Sea . . .	It.
75. Water . . .	Fish . . .	Fish . . .	Fish.
76. Stone . . .	Shir . . .	Shir . . .	Sea.
77. Horn . . .	Shir . . .	Shir . . .	Sea.
78. Cow . . .	Qishiyich . . .	Qishiyich . . .	Shir.
79. Dog . . .	Kish . . .	Kish . . .	Kish.
80. Cat . . .	Kishich, Kish . . .	Kishich . . .	Kish.
81. Cook . . .	Kishich, Kish . . .	Kishich, Kish . . .	Kishich, Kishich, Kish.
82. Duck . . .	Fishich . . .	Kish . . .	Sea.
83. Sea . . .	Shir . . .	Shir . . .	Qishich.
84. Cloud . . .	Qi . . .	Qi . . .	Qi.
85. Bird . . .	Kish . . .	Kishich . . .	Kishich.
86. Go . . .	Le'ar (or Fish, Sea) . . .	Le, gish, gish . . .	Sea, Sea (Qishich).
87. Sea . . .	Kish . . .	Kish, Kishich, Kishich . . .	Kishich (Qishich).

English	Japanese (Kana)	Western Japanese (Kana)	Reading (Kanji and Syllab)
79. Shi	Shi	Shi, shi, shi	Shi
80. Shi	Shi	Shi, Shi, Shi	Shi
81. Shi	Shi, shi	Shi, shi, shi	Shi (sh, shi, shi)
82. Shi	Shi shi	Shi shi, shi shi, shi shi	Shi
83. Shi	Shi	Shi, shi, shi	Shi
84. Shi	Shi	Shi, shi, shi	Shi
85. Shi	Shi	Shi, shi, shi	Shi
86. Shi	Shi	Shi, shi, shi	Shi
87. Shi	Shi	Shi, shi, shi	Shi
88. Shi	Shi	Shi, shi, shi	Shi
89. Shi	Shi	Shi, shi, shi	Shi
90. Shi	Shi	Shi, shi, shi	Shi
91. Shi	Shi	Shi, shi, shi	Shi
92. Shi	Shi	Shi, shi, shi	Shi
93. Shi	Shi	Shi, shi, shi	Shi
94. Shi	Shi	Shi, shi, shi	Shi
95. Shi	Shi	Shi, shi, shi	Shi
96. Shi	Shi	Shi, shi, shi	Shi
97. Shi	Shi	Shi, shi, shi	Shi
98. Shi	Shi	Shi, shi, shi	Shi
99. Shi	Shi	Shi, shi, shi	Shi
100. Shi	Shi	Shi, shi, shi	Shi
101. Shi	Shi	Shi, shi, shi	Shi
102. Shi	Shi	Shi, shi, shi	Shi
103. Shi	Shi	Shi, shi, shi	Shi
104. Shi	Shi	Shi, shi, shi	Shi
105. Shi	Shi	Shi, shi, shi	Shi
106. Shi	Shi	Shi, shi, shi	Shi
107. Shi	Shi	Shi, shi, shi	Shi
108. Shi	Shi	Shi, shi, shi	Shi
109. Shi	Shi	Shi, shi, shi	Shi
110. Shi	Shi	Shi, shi, shi	Shi
111. Shi	Shi	Shi, shi, shi	Shi
112. Shi	Shi	Shi, shi, shi	Shi
113. Shi	Shi	Shi, shi, shi	Shi
114. Shi	Shi	Shi, shi, shi	Shi
115. Shi	Shi	Shi, shi, shi	Shi
116. Shi	Shi	Shi, shi, shi	Shi
117. Shi	Shi	Shi, shi, shi	Shi
118. Shi	Shi	Shi, shi, shi	Shi
119. Shi	Shi	Shi, shi, shi	Shi
120. Shi	Shi	Shi, shi, shi	Shi

English	Siamese (Bangkok)	Western Siamese (Canton)	Siamese (Bangkok and Siam)
106. Father . . .	Phay-EE, Nipoh-EE	Nipoh-gEE	EEt gEE, Nipoh- EEt.
107. Of fathers . . .	Nipoh-EEt . . .	Nipoh-gEEt . . .	EEt gEE.
108. To fathers . . .	Nipoh-EEtEE . . .	Nipoh-gEEtEE Nip . . .	EEt gEEtEE.
109. From fathers . . .	Nipoh-EEtEE part . . .	Nipoh-gEEtEE part . . .	EEt gEEtEEt.
110. A daughter . . .	EEtEE EEt . . .	EEt EEt . . .	EEt EEt.
111. Of a daughter . . .	EEtEE EEtEE . . .	EEt EEt . . .	EEt EEt.
112. To a daughter . . .	EEtEE EEtEE . . .	EEt EEtEE Nip . . .	EEt EEtEEt.
113. From a daughter . . .	EEtEE EEtEE part . . .	EEt EEtEE part . . .	EEt EEtEEtEEt.
114. Two daughters . . .	EEtEE EEtEE . . .	EEt EEt . . .	EEt EEt.
115. Daughters . . .	EEtEE EEtEE . . .	EEtEE-gEEt . . .	EEt EEt.
116. Of daughters . . .	EEtEE EEtEEt . . .	EEtEE-gEEt . . .	EEtEEt.
117. To daughters . . .	EEtEE EEtEEt . . .	EEtEE-gEEtEE Nip . . .	EEt EEtEEtEEt.
118. From daughters . . .	EEtEE EEtEEt part . . .	EEtEE-gEEtEE part . . .	EEt EEtEEtEEt.
119. A good man . . .	EEt EEtEE EEtEEt . . .	EEt EEtEE EEtEEt . . .	EEtEE EEtEEt EEt.
120. Of a good man . . .	EEt EEtEE EEtEEt . . .	EEt EEtEE EEtEEt . . .	EEtEE EEtEEt EEt.
121. To a good man . . .	EEt EEtEE EEtEEtEE . . .	EEt EEtEE EEtEEtEE Nip . . .	EEtEE EEtEEt EEtEEt.
122. From a good man . . .	EEt EEtEE EEtEEtEE part . . .	EEt EEtEE EEtEEtEE part . . .	EEtEE EEtEEt EEtEEtEEt.
123. Two good men . . .	EEtEE EEtEE EEtEEt . . .	EEt EEtEE EEtEEt . . .	EEtEE EEtEEt EEt.
124. Good men . . .	EEtEE EEtEEt-EEtEE . . .	EEtEE EEtEEtEEtEE . . .	EEtEE EEtEEt EEt.
125. Of good men . . .	EEtEE EEtEEt-EEtEEt . . .	EEtEE EEtEEtEEtEEtEE . . .	EEtEE EEtEEt EEt.
126. To good men . . .	EEtEE EEtEEt-EEtEEtEE . . .	EEtEE EEtEEtEEtEEtEE Nip . . .	EEtEE EEtEEt EEtEEtEEt.
127. From good men . . .	EEtEE EEtEEt-EEtEEtEE part . . .	EEtEE EEtEEtEEtEEtEE part . . .	EEtEE EEtEEt EEtEEtEEtEEt.
128. A good woman . . .	EEtEE EEtEE EEtEEt . . .	EEtEE EEtEE EEtEEt . . .	EEtEE EEtEEt EEt.
129. A bad boy . . .	EEt EEtEE EEt . . .	EEt EEtEE EEt . . .	EEtEEt EEtEEt EEt.
130. Good women . . .	EEtEE EEtEE-EEtEE . . .	EEtEE EEtEE-EEtEEtEE . . .	EEtEE EEtEEt.
131. A bad girl . . .	EEtEE EEtEE EEtEEt . . .	EEtEE EEtEE EEt . . .	EEtEEtEEt EEtEEt.
132. Good . . .	EEt . . .	EEtEE, EEt . . .	EEtEE.

English.	Amazons (Shagari).	Western Amazons (Kumey).	Shaping (Shagari and Shari).
152. Better . . .	Ta-tili khal . . .	Ta-e kha khal . . .	A apt kha, ga ga kha.
153. Best . . .	A pa khal khal . . .	Ghalali khal khal . . .	Hahingaga ga ga kha.
155. High . . .	Ghal . . .	Ukha . . .	Uga.
156. Higher . . .	Ta-tili shik . . .	Ta-e kha shik . . .	Gaga na.
157. Highest . . .	A pa-tili shik . . .	Ghalali khal shik . . .	On na hahingaga ga ga na.
158. A house . . .	E ga ghast . . .	E ga ghast . . .	Gast kha apt.
159. A man . . .	Gaga khal . . .	Ajast ghast . . .	Gast kha apt.
160. Keros . . .	Kha ga-ga-khal . . .	Gha-ga-ga . . .	Gast kha kha.
161. More . . .	Khal ghast-khal . . .	Gha-ga-ga . . .	Gast kha khal.
162. A hill . . .	Ka kha . . .	A pa kha kha . . .	Gast kha apt.
163. A cow . . .	Kha kha . . .	A pa kha kha . . .	Gast kha apt.
164. Bulb . . .	Gha-ga-ga . . .	Kha kha ghast-khal . . .	Gast kha kha.
165. Cow . . .	Khal ghast-khal . . .	Kha ghast-khal . . .	Gast kha kha.
166. A dog . . .	E ga kha . . .	E ga kha . . .	Kha kha apt.
167. A bitch . . .	Kha kha . . .	Ajast kha kha . . .	Kha kha apt.
168. Dogs . . .	Kha kha kha . . .	Kha-ga-ga . . .	Kha kha kha.
169. Bitches . . .	Kha kha kha . . .	Kha kha ghast-khal . . .	Kha kha kha.
170. A dog-eat . . .	E ga kha . . .	E ga kha . . .	Kha kha apt.
171. A female dog . . .	Kha kha kha . . .	Ajast kha kha . . .	Kha kha apt.
172. Goats . . .	Ga-ga kha . . .	Ga-ga-ga . . .	Ga-ga kha.
173. A male goat . . .	E ga kha . . .	E ga kha kha . . .	Kha kha apt.
174. A female goat . . .	Kha kha kha . . .	Ajast kha kha . . .	Kha kha apt.
175. Deer . . .	Kha . . .	Kha . . .	Kha.
176. I see . . .	E ga kha . . .	E ga kha . . .	Kha na na na, and as discovered.
177. Then see . . .	Ta-tili kha . . .	Ta-tili kha, ga-ga kha . . .	Ta-tili.
178. To be . . .	E ga kha . . .	E ga kha kha kha . . .	To na.
179. We see . . .	Kha kha . . .	Kha kha . . .	Kha kha.

English	Japanese (Kango).	Western Japanese (Kango).	Reading (Shiki).
181. You are . . .	Fumaku kore . . .	Fumi kore . . .	Fumi ore.
182. They are . . .	Tai-akuu kore . . .	Tai-aku . . .	Tai-aku.
183. I was . . .	Kore aji . . .	Kore aji . . .	Me oshi, or aji, and a strongest.
184. Then was . . .	Fumi aji . . .	Tai kore, spread aji . . .	Ti aji.
185. He was . . .	U kore . . .	U kore . . .	Ti aji.
186. We were . . .	Kore aji . . .	Kore aji . . .	Kore aji.
187. You were . . .	Fumaku aji . . .	Fumi aji . . .	Fumi aji.
188. They were . . .	Tai-aku aji . . .	Tai-aku . . .	Tai aji.
189. He . . .	Kore . . .	Kore, kore . . .	Ore.
190. To be . . .	Kore-ku . . .	Kore kore . . .	Ore, kore kore (strong).
191. Being . . .	Kore . . .	Kore . . .	Ore.
192. Having been . . .	Kore . . .	Kore kore . . .	Ore, kore or Ore.
193. I may be . . .	Kore kore kore . . .	Kore kore kore . . .	Me kore kore.
194. I shall be . . .	Kore kore . . .	Kore kore . . .	Me kore.
195. I should be . . .	Kore kore kore . . .	Kore kore kore . . .	Me kore.
196. And . . .	Kore . . .	Kore . . .	Kore.
197. To be . . .	Kore-ku . . .	Kore kore kore . . .	Kore kore kore (strong).
198. Being . . .	Kore . . .	Kore . . .	Kore.
199. Having been . . .	Kore . . .	Kore kore kore . . .	Kore.
200. Thus . . .	Kore kore . . .	Kore kore . . .	Me kore.
201. Then indeed . . .	Fumi kore . . .	Tai kore, spread kore . . .	Ti kore.
202. He looks . . .	U kore . . .	U kore . . .	Ti kore.
203. We look . . .	Kore kore . . .	Kore kore . . .	Kore kore, kore.
204. You look . . .	Fumaku kore . . .	Fumi kore . . .	Fumi kore.
205. They look . . .	Tai-aku kore . . .	Tai-aku kore . . .	Tai kore.
206. I feel (Past Time)	Kore kore . . .	Kore kore . . .	Me kore.
207. Then indeed (Past Time)	Fumi kore . . .	Tai kore, spread kore . . .	Ti kore.

English.	American (Chicago).	Western American (Kansas).	Maping (Manipur and Sylhet).
187. He has (Past Tense).	He mairipil . . .	He mairil . . .	Ti khilil.
188. We has (Past Tense).	Ami mairipil . . .	Ami mairipil . . .	Ami khililang.
189. You has (Past Tense).	Tamailin mairipil . . .	Tami mairil . . .	Tami khililil.
190. They has (Past Tense).	Qailin mairipil . . .	Tailit mairil . . .	Tiam khililil.
191. I was looking . . .	May mairipil . . .	Mai mairil mairipil . . .	Mi khilil.
192. I was looking . . .	May mairipil, mairipil . . .	Mai mairil mairipil . . .	Mi khililil.
193. I had looked . . .	May mairipil . . .	Mai mairil mairipil . . .	Mi khilil.
194. I may look . . .	May mairil pil . . .	Mai mairil pil . . .	Mi khilil alimay.
195. I shall look . . .	May mairil . . .	Mai mairil . . .	Mi khililil.
196. They will look . . .	Tami mairil . . .	Tai mairil, apam mairil . . .	Ti khililil.
197. He will look . . .	He mairil . . .	He mairil . . .	Ti khililil.
198. We shall look . . .	Ami mairil . . .	Ami mairil . . .	Ami khilililang.
199. You will look . . .	Tamailin mairil . . .	Tami mairil . . .	Tami khilililil.
200. They will look . . .	Qailin mairil . . .	Tailit mairil . . .	Tiam khililil.
201. I should look . . .	May mairil lip . . .	Mai mairil . . .	Mi khililil.
202. I am looking . . .	May mairil khilil . . .	Mai mairil khilil . . .	Mam khililil.
203. I was looking . . .	May mairil khilipil . . .	Mai mairil khilipil . . .	Mam khililil.
204. I shall be looking . . .	May mairil khilim . . .	Mai mairil khilim . . .	Mam khilililil.
205. I go . . .	May pil . . .	Mai pil . . .	Mi jairipil.
206. They go . . .	Tami go . . .	Tai pil, apam pil . . .	Ti jairipil.
207. He goes . . .	He pil . . .	He pil . . .	Ti jairipil.
208. We go . . .	Ami pil . . .	Ami pil . . .	Ami jairipilil.
209. You go . . .	Tamailin pil . . .	Tami go . . .	Tami jairipil.
210. They go . . .	Qailin pil . . .	Tailit pil . . .	Tiam jairipil.
211. I went . . .	May pilpil . . .	Mai pilpil . . .	Mi jairipil, jairilil.
212. They went . . .	Tami pilpil . . .	Tai pilpil, apam pilpil . . .	Ti jairipilil.
213. He went . . .	He pilpil . . .	He pilpil . . .	Ti jairipil.

English.	Japanese (Hiragana).	Written Japanese (Kanji).	Reading (Hiragana with Initial).
204. We went . . .	Asai yukiMi . . .	Asai yukiMi . . .	Asai (yuki)Mi.
205. You went . . .	Fumaku yukiMi . . .	Fumaku yukiMi . . .	Fumaku (yuki)Mi.
206. They went . . .	Uchi-ka yukiMi . . .	Tamaki yukiMi . . .	Tamaki (yuki)Mi.
207. He . . .	Kami . . .	Kami . . .	Kami.
208. Being . . .	Taku, gi . . .	Taku . . .	Taku gi.
209. Come . . .	Koi . . .	Koi . . .	Koi.
210. What is your name?	Tamaki nani ka?	Do nani ka?	Do nani ka nani?
211. How old is this house?	Okoshi-ko kimo kuyajiki?	Hi kishi-ko koi kimo?	Go, 440 house kishiki koi?
212. How long is it from here to Koshiki?	Yuki yuki Kimo-ki kimo kimo?	Yuki yuki Kimo-ki koi kimo kimo?	Kimo Kimo kimo kimo kimo kimo?
213. How many men are there in your father's house?	Tamaki kimo kimo kimo kimo kimo kimo?	Do kimo kimo kimo kimo kimo kimo?	Do kimo kimo kimo kimo kimo kimo?
214. I have walked a long way to-day.	Asai yuki kimo kimo kimo kimo kimo kimo?	Asai koi kimo kimo kimo kimo kimo kimo?	Asai koi kimo kimo kimo kimo kimo kimo?
215. The son of my teacher is married to his sister.	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?
216. In the house is the wife of the white horse.	Yuki kimo kimo kimo kimo kimo kimo kimo?	Yuki kimo kimo kimo kimo kimo kimo kimo?	Yuki kimo kimo kimo kimo kimo kimo kimo?
217. Put the saddle upon his back.	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?
218. I have beaten his son with many stripes.	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?
219. He is standing easily on the top of the hill.	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?
220. He is sitting on a horse under that tree.	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?
221. His teacher is taller than his class.	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?
222. The price of that is two ryo and a half.	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?
223. My father lives in that small house.	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?
224. Give this ryo to him.	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?
225. Take these ryo from him.	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?
226. Beat him well and kill him with ryo.	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?
227. Draw water from the well.	Yuki kimo kimo kimo kimo kimo kimo kimo?	Yuki kimo kimo kimo kimo kimo kimo kimo?	Yuki kimo kimo kimo kimo kimo kimo kimo?
228. Walk before me.	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?	Asai kimo kimo kimo kimo kimo kimo kimo?
229. Whom do you want to kill you?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?	The yuki kimo kimo kimo kimo kimo kimo kimo?

English.	Roman (Sanskrit).	Devanāgarī (Hindi).	Sanskrit (Devanāgarī and Hindi).
280. From which did you buy that?	Kyaap se aap kharid karē ?	Kyaap se aap kharid karē ?	Tā se aap kharid karē ?
281. From a shopkeeper of the village.	Kyaap se aap kharid karē ?	Kyaap se aap kharid karē ?	Kyaap se aap kharid karē ?